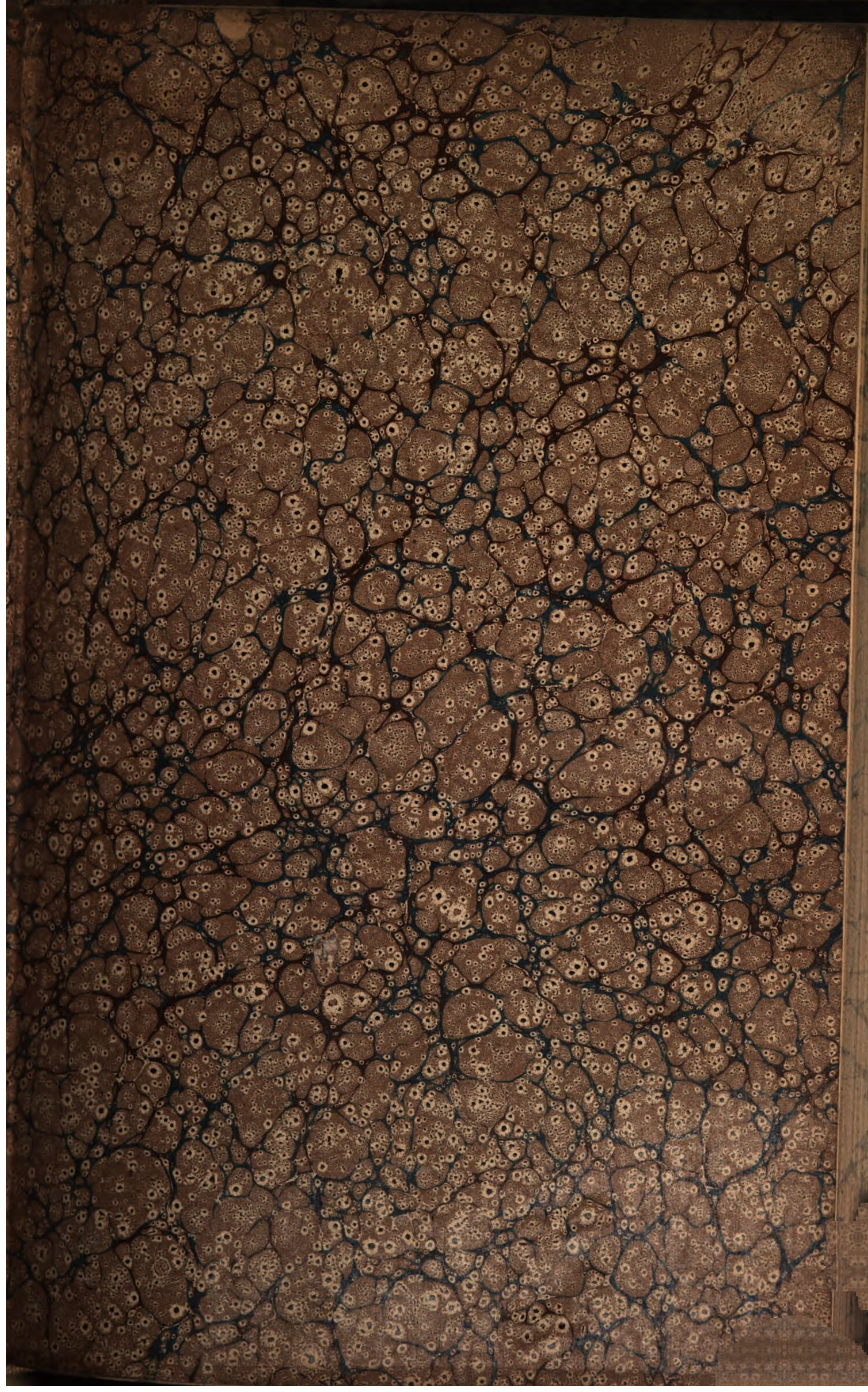


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HORÆ MOSAICÆ.

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HORÆ MOSAICÆ:

OR

A Dissertation

ON THE

CREDIBILITY AND THEOLOGY

OF THE

PENTATEUCH.

COMPREHENDING

THE SUBSTANCE OF EIGHT LECTURES READ BEFORE THE UNIVERSITY
OF OXFORD, IN THE YEAR 1801; PURSUANT TO THE WILL OF
THE LATE REV. JOHN BAMPTON, A.M.

BY GEORGE STANLEY FABER, B.D.

RECTOR OF LONG-NEWTON.

The Second Edition,

LARGELY REVISED, CORRECTED, ALTERED, AND AUGMENTED.

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LONG. *de Sub.* sect. ix.

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1818.

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THE LATE GEORGE STANLEY, ESQ.

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HORÆ MOSAICÆ.

BOOK II.

THE CONNECTION OF THE
PATRIARCHAL, THE LEVITICAL, AND THE CHRISTIAN,
DISPENSATIONS,
VIEWED AS THE COMPONENT PARTS
OF ONE GRAND AND REGULAR SYSTEM,
THE ECONOMY OF GRACE.

Ὁ γὰρ Χριστιανισμὸς οὐκ εἰς Ἰουδαϊσμὸν ἐπιστευσεν, ἀλλὰ Ἰουδαϊσμὸς εἰς
Χριστιανισμὸν. Ignat. Epist. ad Magnes.

HORAE MOSAICAE.

BOOK II.

THE CONNECTION OF THE

PATRIARCHAL, THE LEVITICAL, AND THE CHRISTIAN

DISPENSATIONS.

VIEWED AS THE COMPONENT PARTS

OF OUR GRAND AND REGULAR SYSTEM.

THE ECONOMY OF GRACE.

By the Rev. Mr. John Rogers, Minister of the Gospel at
St. Paul's Church, London.

SECT. I.

THE MUTUAL CONNECTION OF GOD'S SEVERAL DISPENSATIONS.

CHAPTER I.

GENERAL GROUNDS OF THE MUTUAL CONNEC- TION OF GOD'S SEVERAL DISPENSATIONS.

WE have now sufficiently established the divine
legation of Moses, and consequently the divine
authority of the dispensation which he was appoint-
ed to promulgate : we must next investigate the
mode, in which it stands connected with the other
dispensations of God.

I. The Levitical dispensation itself did not com-
mence, until many years after the deluge, and there-
fore until many more years after the creation : and,
as its very contexture shews it to be intended for a
particular people in a particular country ; we have,
from the mere facts of the general dispersion of the
Jews and the desolation of their holy place for
more than seventeen centuries, as decisive proof as

can be desired, that by the counsels of infinite wisdom it is now completely abrogated. Such being the case, it occupies an intermediate period of time, cut out (as it were) from the entire number of years, which have elapsed between the creation of the world and the day of our own mortal existence. Hence we have a considerable space of time before the promulgation of the Hebrew Law, and another considerable space of time after its abrogation. So that the whole period, which has elapsed from the creation to the present hour, theologically divides itself into three smaller periods: the time previous to the Law, the time occupied by the Law, and the time subsequent to the Law. Now the time occupied by the Law is a period, occupied by, what we have proved to be, a dispensation miraculously promulged from heaven by the subordinate agency of Moses.

9^{on} Here therefore an important question naturally presents itself. Under what aspect are we to view the two periods, before and after the Law? Has God been pleased to reveal his will only to a single people and during a single period? Have the two periods before and after the Law been left wholly destitute of any communication of the divine will? Did God, after a long night of utter mental darkness and uncertainty, *first* declare himself to Moses: and, now that he has been pleased so manifestly to abrogate his own dispensation to a single peculiar people, a dispensation plainly incapable of universal adoption; has he altogether withdrawn himself from mankind, vouchsafing no

communication of his will which might occupy the place of the abrogated dispensation and which might be suited for the general benefit of the whole world?

It is obvious, that, unless a divine dispensation has both preceded and succeeded the Law, we shall find ourselves called upon to account for the extraordinary circumstance, of God having exclusively declared himself to a single nation, and of his afterwards having withdrawn himself from that nation without affording any statement of his will to his other rational creatures. The deist, who rejects *all* revelation, advocates at least a consistent and homogeneous theory: but the inquirer, who has been compelled to acknowledge the divine origin and authority of the Levitical dispensation, will find himself strangely perplexed in accounting for the existence of this Oasis in the midst of a widely extended moral desert, if he can bring forward no warrant for believing that the Hebrew Law has been both preceded and succeeded by a dispensation from heaven.

II. All, that we can know of any previous dispensation, must be learned from that ancient history, which is prefixed to the Hebrew Law with its concomitant transactions, and which constitutes the first book of the Pentateuch: but any subsequent dispensation can only be spoken of, by Moses or by other persons recorded in his writings, prophetically and in the way of anticipation.

Now with our own eyes we behold the existence of a subsequent dispensation; which was first promul-

gated by a divine lawgiver in many points resembling Moses himself, shortly before the Levitical dispensation was practically abrogated, by the destruction of the temple, by the cessation of the daily sacrifice, by the dissipation of the Jews, and by the impossibility of the heaven-ordained ritual being any longer punctually observed. On the other hand, we are distinctly taught in the Pentateuch, that the Law of Moses was preceded by a more ancient dispensation: in the course of which God frequently revealed himself to man, as the moral governor of the universe; who, agreeably to the tenor of certain well-known though but orally-existing statutes, was the rewarder of the pious and the punisher of the impious.

We now therefore find, that the whole period of time, from the creation down to the present hour, is occupied by three successive dispensations; which are usually denominated the Patriarchal, the Levitical, and the Christian.

Of these we may observe, that there is a closer affinity between the Patriarchal and the Christian, than between either of them and the Levitical: for the Patriarchal and the Christian are equally catholic, but the Levitical is confined to the single nation of the Israelites.

III. Now, as all the three dispensations are of divine origin; for, to omit other distinct evidences, the Levitical, which we have ascertained to be from God, attests the divinity both of the Christian and of the Patriarchal, and the Patriarchal again attests the divinity of the Christian: as all the

three dispensations, I say, are of divine origin, they must have some mutual connection; for otherwise, with reverence be it spoken, the counsels of God would more resemble an unsightly piece of patch-work, than a single grand and harmonious scheme gradually developing itself from period to period and thus by its strict coherence approving itself worthy of infinite wisdom.

It may easily be perceived, even by the most superficial observer, that one and the same extraordinary and mysterious personage is alike the hero, if I may so speak, of all the three dispensations. He is conspicuously introduced, at the very commencement of the first: he is pointed out, both by Moses himself, and again with gradually increasing clearness by his successors in the prophetic office, under the second: and he constitutes at once, the perpetual theme, and the indispensably necessary key-stone, of the third. From the ancient prophecies, the Jews firmly expected, as they still expect, his visible manifestation under the name, which Daniel's prophecy has rendered specially familiar: and, by the synonymous Greek appellation of *the Christ*, the whole civilized world of these latter ages revere, as already come in the flesh, *the Messiah* of the Hebrews.

Such being the case, as we might anticipate from mere abstract fitness that three divine dispensations must be connected with each other; so we may now be perfectly sure, that *the mode*, in which they are thus connected, is by their mutual and general relation to that common object, who is alike,

though with different degrees of clearness, the Sun of each succeeding system.

IV. The drift then of all the three dispensations is the very same.

A single purpose is uniformly pursued through the whole succession. Some diversity in the use of means may be observed, according to the diversity of the three periods allotted to the three dispensations : but, as the same end is kept steadily in view through them all, this diversity, so far from being any impeachment of the divine wisdom, is in fact its strongest demonstration. The means are uniformly suited to the period. But the same means are not adapted to every period alike. Hence, the change of means, which under a different name is the same thing as the abrogation of one dispensation in favour of another destined to succeed it, argues neither mutability nor defect of wisdom in the supreme moral governor. Even among ourselves, the regulation of the same people by widely different laws at different periods, instead of being deemed a mark of vacillating imbecility, is felt and acknowledged to be the true line of political sagacity : and that man would be esteemed but a shallow legislator, who should attempt to moderate an infant and semi-barbarous race by a code of statutes adapted only to a country in a high state of civilization, and who should vindicate to himself the approving suffrage of posterity on the avowed plea that his laws, like the laws of the Medes and Persians, tolerated no alteration. After the lapse of a full

+ century, spent under a succession of princes for the most part singularly wise and prudent, Russia were ill administered by the common law of England; not however from any want of intrinsic excellency in that law, but because it is not fitted for the present condition of the half-tamed Muscovite. Yet, when years shall have rolled over years, and when the Herculean childhood of that vast empire shall be succeeded by the universally diffused knowledge of its political manhood; the code of a race of full-grown men, who require not the checks and restraints of boyhood, may then be found adapted to its altered wants and necessities. If such then be our own acknowledged principles of wise legislation; why should we think it strange or incongruous, that the blessing of the promised Messiah should be gradually and variously unfolded under three successive dispensations? Why should we feel any surprize, when we behold the ordinances of God abrogated by himself? Why should we fondly imagine, that any single dispensation of his, *merely* because it is a divine dispensation, should be destined for eternity? Since he has been pleased to adopt the plan of *successive* dispensations, we cannot *à priori* confidently pronounce *any* dispensation to be the last. We must receive the ultimate dispensation's absolute testimony to *its own* perpetuity, and we must have it shewn to us that this testimony corresponds with the testimony of its predecessors; ere we can peremptorily determine, that the *really* consummating dispensation is the ultimate.

Now the Christian dispensation bears this precise testimony of itself: and its testimony is checked, as it were, by the concurring testimony both of the Patriarchal and of the Levitical dispensation. Hence we look not out for any *new* revelation of God's will; though we are taught to expect, in what is usually called the millennial state, that the Gospel will flourish, both with greater personal holiness on the part of Christians and to a wider extent in point of its territorial reception, than it has ever yet been our fate to witness. And hence the Mohammedan deception stands self-convicted of imposture, even on its own avowed principles: for it recognizes the divinity of all the three dispensations, each of which declares that the Christian will be the last; and yet impudently claims to be a still more perfect dispensation, predetermined in the counsels of God to supersede the Christian.

V. As the drift and object of all the three dispensations is the same, however diversified may be the modes of their administration; it will be proper to state, what that drift is, and under what aspect that object is with more or less distinctness set before us.

1. Man was at first created pure and upright; but he was endowed with a freedom of will, which rendered him capable of falling. A positive commandment, in itself insignificant, but rendered of infinite importance as being the test of man's obedience, was proposed to our first parents as the trial of their virtue. This commandment they

transgressed : and the very circumstance, of the matter which it respected being so trivial, enhanced, rather than extenuated, the guilt of transgression.

Had they been required to do some great matter, or had they been enjoined to undergo some tedious and painful task of self-denial, as a test of their obedient devotedness to God ; there had been some excuse for their failure : but, when, in the midst of a beautiful garden, surrounded by every object pleasing to the eye or grateful to the taste, they were commanded to shew their fealty by the trifling homage of abstinence from a single particular tree ; the breach of such an injunction was plainly aggravated by the mere circumstance of its lightness, for to violate it might well seem to be violation for the sole pleasure of violation. Most idly therefore do those talk, and most ignorant do they shew themselves of the principles of all rational and acceptable obedience, who cavil at the divine authority of the Pentateuch, on the ground that death and alienation from God should be made the penalty of merely eating an apple. In the bare act of eating any particular fruit, there was doubtless no moral turpitude : but the sin of Adam did not consist in the naked abstract deed of tasting the production of a tree. Had there been no prohibition, the deed would have been as harmless as the eating any other fruit : but, as a prohibition with its annexed penalty had been solemnly and explicitly set forth, the tasting of the forbidden apple became a complex deed, in-

volving much more than the simple act of manducation. It was a transgression of God's commandment with a high hand: it was a questioning of his wisdom in issuing such a commandment: it was an utter disbelief of his word, united with the intolerable affront of giving credit to a lying and rebellious spirit rather than to divine essential truth: it was itself an overt act of open rebellion, introducing, so far as its effects might extend, confusion and disorder into the moral government of the Omnipotent: and it was all this without even the poor plea of an overwhelming and irresistible temptation; it was disobedience for the mere love of disobedience; it was transgression for transgression's sake; it added the provocation of wanton insult to the atrocity of determined and desperate treason.

Such was the complexion of that sin, by which man's life became forfeited: and, mysteriously difficult as may be the doctrine of original pravity, we know both from Scripture and from bitter experience, that the fallen pair generated children after their own depraved image and similitude.

Under these circumstances, nothing was left to fallen man and to his sinful progeny after him but perpetual exclusion from the divine presence, nothing but death both temporal and spiritual: for, as the justice of God required the punishment of rebellion, and as the holiness of God rendered it morally impossible for him to associate with unholy beings; we may easily perceive, from the very nature of things, that the human race could only

be saved from otherwise inevitable destruction, partly by making satisfaction to God's justice, and partly by rendering themselves conformable to his holiness. But then we may just as easily perceive, that ruined and degraded man could do neither the one nor the other. For what satisfaction to offended justice can a rebel make for his rebellion, except by undergoing its merited punishment: and the very nature of that punishment is exile from the divine presence? Or by what means can a soul, alienated from God and fallen from its primitive state of holiness, recover, by any independent exertions of its own, that which it has so fatally lost? Mere repentance is in fact an acknowledgment of sin: and even the truest contrition cannot so wipe out the stain of pollution, as to place the man in the situation of one who has never offended. But, in reality, a being, who has degenerated into an unholy state, is incapable, so far as his own exertions are concerned, of genuine repentance. The reason of this may be plainly deduced from the laws of eternal necessity. Genuine repentance, involving as it does in its very essence a filial love of God and a hearty abhorrence of sin, is therefore a holy action. But a being, who has forfeited all holiness by rebellion against God and by consequent alienation from him, is become, by the very constitution of his degenerated nature, physically incapable of any holy thought or wish or deed: for, to say that a radically unholy being is capable of performing a holy action, is a palpable contradiction in terms;

it is equivalent to asserting, that the same being can be both holy and unholy at the same time; and we might with just as much reason maintain, that the same thing can be at once both hot and cold. Thus it is plain, that fallen man could neither make such satisfaction to God's justice, as might give him an equitable claim to be readmitted into the divine favour; nor so bring himself back to his lost condition of holiness, that he might participate and enjoy the divine communion. Hence, with respect to any independent efforts of his own, he was in a perfectly hopeless state: he was lost beyond all possibility of self-recovery.

Man being thus altogether helpless and forlorn so far as his own exertions were concerned, it is manifest, that he could only derive assistance from some extrinsic source: and, as the requisite assistance, in order to be of any real service to him, must have regard partly to God's justice and partly to his own condition of unholiness; it is additionally manifest, that the sole mode, in which he could be effectually assisted, is, by the having satisfaction made on his behalf to the offended justice of God, and by having his soul brought back to that image of holiness from which in an evil hour it had rebelliously departed. The only religion therefore, suitable to man after the fall, was a religion which proposed these two indispensable ends: and, as, by the taint of sin derived from Adam to his remotest posterity, the human race is substantially the same in all ages and in all countries; the only religion, suitable to man from the

beginning to the end of the world, is a religion which ever professedly tends to accomplish such objects.

2. From this statement it will unavoidably follow, that, under whatever different external aspects it may have presented itself, there never can have been more than a single system of inspired and genuine religion: so that, if Christianity be not precisely as old as the creation in the deistical sense of the phrase, it is assuredly, provided the word be used in a large acceptation, quite as old as the fall.

Hence then we perceive, that the sole possibly true religion is that religion, which has for its object the mysterious personage announced immediately after man's fatal apostasy: and hence, as God has been pleased to reveal his will in three successive dispensations, that same mysterious personage must alike be the object of them all.

All the three dispensations therefore, as being equally communicated from heaven, must, under the preceding view of the wants of fallen man, regard the same object, and tend to accomplish the same purposes. Consequently, we shall err in our very principles, if we consider them as detached from and independent of each other. The three are nothing more than different successive modifications of one system, severally fitted to three successive periods, and varying only in the mode of communication according to the peculiar exigencies of those three periods to which they respectively belong. When beheld as a whole, this single reli-

gious system, though gradually communicated under the three dispensations, Patriarchal, Levitical, and Christian; may best be denominated THE MINISTRY OF RECONCILIATION: for its exclusive object, however modified externally, is to satisfy God's justice through the instrumentality of the woman's predicted Seed, to restore fallen man to the divine image of holiness by the agency of a gracious Spirit, and thus (without compromising any one of God's attributes) to reconcile an apostate race to their offended Creator.

VI. Such being the intimate mutual connection of the three dispensations, we shall find the two earliest always looking forward to the last as exhibiting the grand consummation of the whole scheme.

1. Short as is the only genuine account which we have of Patriarchism, this is nevertheless the case in more than a single instance which may be produced.

(1.) Thus the victory of the woman's Seed over the serpent plainly could not be viewed as accomplished; until, by suffering his own heel or mortal part to be bruised through the agency of the malignant tempter, the promised Seed should effectually bruise *his* head in return.

Hence, as it was perceived that this event did not take place under the first dispensation; mankind must inevitably have been taught to look forward to some yet future dispensation under which it *should* take place: and hence, as it was found by fatal experience that the tempter's success had

affected the whole human race; the conclusion would obviously follow, that the benefit of the victory would be as extensive as the evil of man's apostasy, and that all future nations would be alike interested in the benignant victor.

Indeed the very notion, that God's covenant was to be for ever limited to a single people, would never once occur to the individuals who lived under the Patriarchal dispensation: nor could it ever at a subsequent period have been industriously fostered, as an apt basis for a mishapen structure of theological arrogance; if the Jews had attended to the declarations of their own inspired writers, and if they had carefully studied the ultimate purpose of God in making their nation for a season the exclusive depository of his revealed purposes.

(2.) Thus again, when it was successively promised to Abraham and to Isaac and to Jacob, that in their seed ALL the nations of the earth should be blessed: it was evidently declared, that, at some future period, and under some future dispensation much more efficacious than that with which *they* were conversant, an *universal* benefit should be derived to the world, a benefit therefore extending far beyond the nation which was destined to spring from their loins, in consequence of the birth of some remarkable person among their descendants.

(3.) Thus likewise, when Jacob foretold that the gathering of the Gentiles should be to an extraordinary character, who was about to appear when the sceptre departed from Judah: however his auditors might be in the dark as to subordinate

particulars, they could not but perceive, that, notwithstanding the special privileges assigned to their own posterity, neither they nor their children had any *exclusive* interest in that character; but that, whatever benefits were to result from his manifestation, those benefits were to be marked by the impress of universality.

2. When Patriarchism was superseded by the Levitical dispensation, and when it was thus evident that one divine dispensation had given way to another: those, who were placed exclusively under the new modification of the original system, might have been even yet more sure than their predecessors, that some ultimate and crowning dispensation was to be confidently expected.

For those, who flourished under Patriarchism which was professedly a *catholic* religion, could not be absolutely certain, that any greater change would occur, than that effected by the naked accomplishment of the first prophecy and by the general recovery of mankind from their idolatrous or infidel apostasy. But they, who were *exclusively* placed under the tuition of the Law, might have felt themselves infallibly assured, that the Levitical dispensation, from the very circumstance of its *exclusiveness*, could not possibly be the last: for, even by the light of the patriarchal prophecies which were duly handed down to them, and even if no further information on the subject had been hereafter vouchsafed; they might have perceived, that, in order to the accomplishment of those early prophecies, it was absolutely necessary for their *exclusive*

dispensation to be superseded by another, the characteristic of which, like the characteristic of Patriarchism, should be *universality*. The very texture therefore of the middle dispensation was itself a standing proof, during the whole period of its continuance, that it was but temporary. If all the Gentiles were to be gathered to the promised deliverer, if all the families of the earth were to be blessed in the seed of the faithful patriarchs: it is indisputable, that, whenever that time should arrive, the *exclusive* dispensation must necessarily give place to a *catholic* dispensation. Nor could any rational Jew contend, that the once exclusive dispensation was not to be *superseded* by a new dispensation; but that it was still to remain unaltered, save in the single point of exchanging its *exclusiveness* for *catholicity*. If he perused his ceremonial Law with only a moderate degree of attention, he would find that such an extension of it was physically impossible. The whole ritual of the Levitical dispensation is plainly calculated and designed for only a single people in a single particular country. Even by this one people the accurate observance of it was a matter of no small difficulty and labour: but, if it were enjoined upon the whole world, if
+ (to give a single instance) all mankind were solemnly required to appear at Jerusalem three times in each year; God would plainly impose as a duty, what in its very nature was impracticable. The whole therefore of mankind could never be brought under the Levitical dispensation: but all nations were to be gathered to the promised de-

liverer : consequently, those nations, *when* gathered to him, must be gathered to him under a new dispensation essentially differing in its outward form from the Levitical.

But the Israelites were not left to gather the truth merely in the way of inference. Their great lawgiver solemnly announced to them, that they were to expect another prophet like himself ; that is to say, a prophet who should resemble him in the peculiarity of being also a sovereign and a legislator : and the manifestation of this exalted personage, together with the various offices which he was to sustain, forms, with increasing clearness, the grand theme of most of those who succeeded Moses in his prophetic functions. Like the ancient patriarchal oracles, those predictions, which were delivered to the Israelites, dwell perpetually upon the call of the Gentiles and upon their admission into covenant with the God of the Hebrews. From these consequently, as from the preceding declarations of the patriarchal age, it necessarily followed, that the Levitical dispensation was in due time to give place to one more perfect.

3. Nor is there any room left for imagining, that the third dispensation was to be succeeded by another.

(1.) This might be collected from the very reason of the thing.

For, as the grand object, to which all the three dispensations referred, was permanently manifested under the third ; and, as that gracious plan of reconciliation, to which the two earlier dispensations

looked forward, was accomplished under the third : it is obvious, that nothing more could remain to be done under any yet future dispensation. And, as the characteristic of the third dispensation was *universality*, and as by this characteristic it offered the message of reconciliation to all mankind : it is equally obvious, that no supposeable fourth dispensation could be better calculated to effect the proposed end ; namely, the reconciliation of the world to God by the sacrifice of the atonement through the sanctification of the Spirit. But an all-wise God never acts in vain. Therefore, as a fourth dispensation would be palpably useless and superfluous ; a fourth dispensation is, on that account, plainly impossible.

(2.) Agreeably to what may be thus deduced from right reason and from the very nature of things themselves, runs the testimony, either implied or expressed, of all the three dispensations.

Not a hint is given in any of the patriarchal vaticinations, that, after the Seed of the woman had been revealed and after the Gentiles had been gathered to him, his reign should cease, and the Gentiles should be gathered to some other person. On the contrary, it is clearly implied, that the dispensation, which should witness the advent of the promised Seed, contained within its span the accomplishment of all God's gracious purposes.

The prophecies under the Levitical dispensation are yet more explicit. God declares, that he will make a **NEW** covenant with the house of Israel and with the house of Judah : a covenant, **NOT**

according to the covenant which he made with their fathers in the day of the exodus, that is to say, a covenant loaded with a burdensome though highly significant ritual; but a covenant of a purely spiritual nature, by virtue of which the divine Law should be written upon their hearts, and every man should know the Lord in truth from the least to the greatest.¹ Nor was this better covenant to be exclusively confined to Israel. So far from it, though the ancient people of God are at length to be brought within its pale; yet we are expressly taught by an oracle delivered under the Law, both that they in the first instance should *not* be gathered to the promised Saviour, and that the Gentiles *should* be gathered to him. In this oracle, the Saviour himself is introduced as the speaker, under his mystic name of *Israel*: for, as the national Israel was one of his numerous types, he is frequently designated by the proper appellation of the type itself; just as his precursor John the Baptist is mystically styled *Elijah*, and as his Church is mystically denominated *Jerusalem*.² *Listen, O isles, unto me; and hearken, ye people from far: the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me: and hath made me a polished shaft; in his quiver hath he hid me. And he said unto me, Thou art my ser-*

¹ Jerem. xxxi. 31—34.

² See this matter discussed at large hereafter: sect. iii. c. 3. § iv.

vant, O Israel, in whom I will be glorified. Then I said, I have laboured in vain; I have spent my strength for nought and in vain: yet surely my judgment is with the Lord; and my work, with my God. And now saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him: Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord; and my God shall be my strength. And he said, It is a light thing, that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.' As the Gentiles were thus to be the subjects of the third dispensation, which is described as a NEW covenant contrastively to the OLD or Levitical covenant made at the epoch of the exodus: so we are informed, that this crowning dispensation was to be characterised by perpetuity no less than by catholicity. *Unto us, saith Isaiah, a Child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called, Wonderful, Counsellor, The mighty God, The father of the everlasting age, The prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom; to order it and to establish it, with judgment and with justice, from henceforth even for ever.'*² To the same purpose speaks the prophet

¹ Isaiah xlix. 1—6.

² *Ibid.* ix. 6, 7.

Daniel. *In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed : and the kingdom shall not be left to other people ; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.¹ I saw in the night visions ; and, behold, one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that all people, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away ; and his kingdom that, which shall not be destroyed.²*

Of an exactly similar description is the testimony of the third dispensation respecting itself. *Take heed, said Jesus to his disciples, that no man deceive you. For many shall come in my name, saying, I am Christ ; and shall deceive many. This gospel of the kingdom shall be preached in all the world for a witness unto all nations : and then shall the end come.³ All power is given unto me in heaven and in earth. Go ye therefore, and make disciples out of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost ; teaching them to observe all things, whatsoever I have commanded you. And, lo, I am with you always, even unto the end of the world.⁴ With the*

¹ Dan. ii. 44.

² Ibid. vii. 13, 14.

³ Matt. xxiv. 4, 5, 14.

⁴ Ibid. xxviii. 18—20.

same reference to its characteristic perpetuity, St. John styles the peculiar code of the third dispensation *the everlasting gospel*: and, in allusion also to its characteristic universality, he speaks of it, as being *preached unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.*¹ The whole indeed of the apocalyptic prophecy is no other than a continued testimony to this very purpose: for, as it describes the varied fortunes of the Christian Church from the days of the apostle to the final consummation of all things; it of course declares, that the third dispensation should never be followed by another. Hence the entire Apocalypse may be viewed as a running comment upon the brief, though decisive, prediction of our Lord, that he would build his Church upon a rock, and that the gates of hell should never prevail against it.²

VII. The three dispensations being thus constituent parts of one grand whole, we may naturally expect, that, as they successively gave place to each other, nothing would be repealed or altered beyond what the progressive development of God's plan absolutely required. On this principle, much of Patriarchism was adopted into the Levitical dispensation; and much of the Levitical dispensation was retained in the Christian.

1. Numerous are the particulars, in which the Hebrew Law has systematically borrowed from the ancient rites and ordinances of Patriarchism.

¹ Rev. xiv. 6.

² Matt. xvi. 18.

(1.) The typical sacrifice of animals existed from the beginning: and, as the rite was ever esteemed piacular, so it was received into the Church of Israel associated with the same ideas as those which prevailed respecting it in the Patriarchal Church.

(2.) This practice of devoting animal victims involved the distinction of all animals into the two classes of clean and unclean: the former being deemed fit for sacrifice; the latter, unfit.

The distinction itself systematically respected the physical characteristics of the animals: and, as every sacrifice was of old a feast, that, which properly originated from sacrifice only, was further extended to the selection of ordinary food. Now each victim was a type or shadow of the promised Seed, under the aspect of sustaining the rupture of his heel or mortal part. No animals therefore were reckoned appropriate symbols of a holy and pure and benignant character, except those which might be thought to bear some resemblance to such a character. Hence every animal of a filthy or obscene or ferocious nature was carefully set aside, as unfit for the purposes of sacrifice: and all these were on that account pronounced to be unclean; while those of opposite qualities, being used as suitable victims, were analogically declared to be clean.

The distinction before us certainly subsisted as early as the time of the flood: and, since we are not obscurely taught by the practice of Noah, that it originated from the rite of sacrifice; we have no

reason to imagine that it commenced only at the epoch of the deluge, but on the contrary we seem almost compelled to suppose that it was coëval with the rite which it respected.¹

I need scarcely remark, that it was adopted, together with sacrifice, into the ritual of the second dispensation.

(3.) Where there is sacrifice, there must needs be a sacrificer: and, as the devotement of each typical victim was esteemed a ceremony of high and sacred import, though it might not be absolutely confined to a particular class of men; yet, for the most part, the sacrificers would naturally be priests or select ministers of religion.

In the Patriarchal Church, the elevated office of the priesthood was ordained to belong of right to the eldest son: and, before the flood, as Seth held the rank of primogeniture in consequence of the murder of Abel and the bloody apostasy of Cain; there is reason to believe, that the Sethites or *the sons of God* (as they are styled by Moses) formed a standing priesthood under the successive pontifical heads of their family from Seth down to Noah, while all the other Adamites, with the exception of the infidel and excommunicated Cainites, constituted the body of the laity. After the deluge, the same association of primogeniture with the sacerdotal functions still remained: and the sin of Esau in selling his birthright plainly enough consisted, not in selling his civil claims, for *that*

¹ Gen. vii. 2. viii. 20.

would not have constituted him a profane person, but in contemptuously preferring a mere mess of pottage to the sacred privilege of being the priest of God. The office seems to have been attached to the first-born, in reference to the mysterious character of the woman's Seed; who was eminently the first-begotten of his Father, and who by his voluntary self-devotement was at once the priest and the victim: and, as no authority but that of God could make any change in this primitive institution, it remained in full force until the time when the Levitical priesthood was appointed. Immediately *before* that alteration took place, and consequently when Levi occupied no *higher* ground than his brethren of the other tribes, we find nevertheless that a regular priesthood was actually existing among the children of Israel: for, *previous* to the delivering of the Law from mount Sinai, the priests, who come near to the Lord, are charged to sanctify themselves, lest the Lord break forth upon them.¹ Now, as the Levitical priesthood was not then constituted, these priests must obviously have been priests according to the still

¹ Exod. xix. 22, 24. These priests, I take it, are the same as those young men, who afterwards, though still *before the institution of the Levitical priesthood*, are said to have been sent by Moses to offer burnt-offerings and to sacrifice peace-offerings to the Lord. Compare Exod. xxiv. 5. with xxviii. Onkelos, in direct reference to the old patriarchal priesthood which had not as yet been dissolved, excellently paraphrases the place, *He sent the first-born*, that is to say, *the priests according to the patriarchal order* who as yet were the first-born of every family.

unabrogated Patriarchal dispensation. But, if they were priests according to that dispensation, they must have been the various eldest sons of the different families throughout Israel.

When the Levitical priesthood was appointed, *their* sacred character forthwith ceased; and hereafter the eldest sons, like their younger brethren, were laics: but the priesthood itself, though differently modified as to its component members, was adopted, with the rite of sacrifice, from the Patriarchal into the Levitical dispensation. Yet, even when this was done, so high a regard was still paid to the ancient institution, that every first-born, whether of men or of animals, was to be consecrated to the Lord as his peculiar portion. Each clean animal was to be sacrificed: each unclean animal was either to be redeemed or put to death. The first-born of man, as human sacrifices were an abomination, was in like manner to be redeemed: nor did those males, to whom the right of primogeniture belonged, properly become laics, until they had been bought off from their natal consecration to the service of Jehovah.* It is true, that this was ordained to be commemorative of the death of the first-born in Egypt; but it ultimately had respect to the primeval sanctity of primogeniture: just as the rest of the sabbath was additionally enjoined to the Israelites, on the ground that God brought them out to rest at the

* Exod. xiii. 2, 11—15. Numb. xviii. 15—17. See Selden. de success. in Pontif. Heb. lib. i. c. i.

close of their Egyptian bondage ; though the consecration of the seventh day had a primary reference to the divine sabbatism at the close of the creation.¹

(4.) In mentioning the sabbath, I have anticipated the notice of another patriarchal ordinance adopted into the Levitical dispensation.

Moses himself states, that the sabbath-day was sanctified, because God rested on that day from the work of forming a world. But, if this were the primitive reason of its sanctification ; it is a reason, which could not have commenced with the delivering of the Law from mount Sinai, but must have operated from the very beginning. Hence I think it manifest, that the patriarchs must have well known what Moses says of it in his account of the creation, long before the circumstance was committed to writing : and, knowing that God had blessed it and sanctified it, they could not but also know that it was to be devoted by them to sacred rest and meditation.

There is no direct mention of the sabbath before the deluge : but we may plainly enough perceive, that the observance of it was familiar to Noah ; for he is represented, as twice waiting seven days between his three emissions of the dove.² If then Noah was acquainted with the consecration of the sabbath, his ancestors could not have been ignorant of it.

¹ Compare Exod. xx. 8—11. with Deuter. v. 12—15.

² Gen. viii. 10, 12.

But, though we are not explicitly told that it was observed before the deluge, we have proof positive that it was duly observed in the Patriarchal Church *before* the delivering of the Law from mount Sinai. Manna began to be miraculously sent down from heaven, while the Israelites were in the wilderness of Sin, and *previous* to their arrival at the mount of God. But a double portion of food descended from above every sixth day, that so the holy rest of the seventh might not be violated by the gathering of it: and the reason of this difference in the quantity is expressly deduced from the institution of the sabbath; an institution therefore, which was *already* familiar to the Israelites, and which could only have been so in consequence of its having been handed down to them from their remote patriarchal ancestors. *This is that which the Lord hath said: Tomorrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake, and seethe that which ye will seethe; and that, which remaineth over, lay up for you to be kept until the morning.*¹

The sabbath then was clearly a patriarchal ordinance; and, from the first dispensation, it was studiously adopted into the second.

(5.) As there was a standing priesthood both under Patriarchism and under the Law; it was meet and reasonable, that a body of men dedicated to minister before the Lord in holy things should have a decent and sufficient maintenance

¹ Exod. xvi. 23.

allotted to them, lest their minds should be distracted from their peculiar calling by the necessity of closely attending to worldly business.

Now, in his capacity of an universal paramount, Jehovah claimed to himself, as a sort of rent-charge, the tenth part of all, which his creatures should produce, and which he allowed man to enjoy as his vassal or tenant.¹ This tribute to the superior lord, that lord, to whom it of right belonged, was pleased by a special endowment to make the property of the Levites; that it might be to them *for an inheritance; for the service which they served, even the service of the tabernacle of the congregation.*²

But such a claim on the part of God, and such an arrangement in favour of his sacerdotal ministers, was no way peculiar to the Law of Moses. Each had previously existed under the Patriarchal dispensation; and, from that, each was recognized under the Levitical. Thus the claim of God is fully allowed by Jacob; when he vows, that of all, which the Deity should give him, he would surely devote the tenth to the munificent donor:³ and thus Abraham is said to have given tithes of all to a very remarkable personage, on the express ground of his sustaining the office of the priest of the most high God.⁴

¹ Levit. xxvii. 30—33. Numb. xviii. 26.

² Numb. xviii. 21, 24.

³ Gen. xxviii. 22.

⁴ Ibid. xiv. 18—20.

(6.) Without building too much upon those moral precepts of Noah, which the Rabbins detail with no less precision than if they had been present at the delivery of them, we have every reason to believe, that the oral code of the Patriarchs was the basis of the written code of Moses: for, as the civil practice of a brother espousing the widow of a deceased brother and raising up seed to him was adopted from the first dispensation into the second, much more would those moral and religious precepts, which respect our duty to God and to our neighbour.¹

(7.) But I am inclined to believe, that not only the sacred code of the Mosaical Law was greatly indebted to the oral code of the Patriarchal dispensation, but likewise that a very conspicuous — implement of the Hebrew ritual may be traced to — the ritual of the early fathers.

When a commandment is given to Moses to frame the ark and the Cherubim, though he has a general direction to *make all things according to the pattern shewed to him in the mount*, and though it seems natural to conclude that he there beheld the form of the Cherubim; yet we do not find, that any special charge is communicated to Bezael as to the precise figure of those remarkable images: for any thing that appears to the contrary, he is simply ordered to make them, just as he might be ordered to make any other implement the form of which was perfectly familiar to him.

¹ Gen. xxxviii. 8, 9, 11, 14, 26.

I suppose then, that the workman *previously knew* the form of the Cherubim; and that not only *he* was well acquainted with it, but likewise *the whole congregation of Israel*.

The mode, in which I trace this supposed knowledge, is as follows.

When our first parents were ejected from Paradise, we are informed, that God placed Cherubim with a bickering flame of fire at the eastern approach to the garden, that they might keep the way of the tree of life.¹ Now the force of the original Hebrew is, that God *placed those Cherubim in a tabernacle*: and we are no way bound to think, that they were manifested on the eastern side of Paradise more than on any other side, though it is *probable* enough that this might have been the case; for the word, which our translators render *at the east*, may just as well be rendered *before*. But we are taught, that the sacred garden is a type of heaven; and we are likewise taught, that heaven was no less typified by the holy of holies in the Levitical tabernacle.² Now the Cherubim, under the Law, were placed in the holy of holies, directly fronting the entrance, and guarding (as it were) the approach to the consecrated adytum: just as the Cherubim, under the Patriarchal dispensation, were placed at the edge of Paradise, guarding the avenue which led to the

¹ Gen. iii. 24.

² Luke xxiii. 43. 2 Corinth. xii. 4. Rev. ii. 7. Heb. ix. 3—12, 24—28.

tree of life. In both cases therefore, the Cherubim have the very same relative position: for, in both cases, they directly front the person who might wish to penetrate into the recesses of that, which shadowed out the heaven of heavens. In both cases too, we find them placed in a consecrated tabernacle: and, as no hint is given that the Paradisiacal Cherubim were ever withdrawn before the flood, and as the same reason which first caused them to be stationed before the garden still subsisted until the very time of the deluge; we have
— ample ground for concluding, that their manifesta-
— tion was not temporary but permanent. If then we put these several points of coincidence together; the Cherubim themselves, the tabernacle in which they were stationed, their position at the entrance of that which symbolized heaven, and their apparent permanence in that position: it is almost impossible to avoid concluding, that they
— were not more characteristic of the Levitical dis-
— pensation, than of the Patriarchal before the deluge.

At all events, even if the Paradisiacal Cherubim were withdrawn after a short interval; a circumstance however utterly improbable, for *then* the way to the tree of life would have been no longer guarded: but, even if they were soon withdrawn, still the great patriarch Noah could not have been ignorant of their form; for such was the longevity of the antediluvians, that a single intermediate person might have conversed both with Adam and with Noah. This being the case, we may be sure

that the second father of mankind would speak of them to his posterity: and the interval between Noah and Abraham on the one hand, and between Abraham and Moses on the other hand, was not so great, that all recollection of their extraordinary appearance should have been obliterated. According therefore even to *such* a supposition, the form of the Cherubim must have been generally known among the Israelites in the time of Moses.

But, so far from thinking the supposition of their early removal to be probable; I judge it to be altogether improbable, for the obvious reason which has already been given. If however the Paridisiacal Cherubim were permanent until the epoch of the flood; we can scarcely avoid concluding, when we reflect upon the close analogical resemblance in every particular, that they bore the very same relation to the stated worship of Patriarchism, as the Cherubim of the Levitical tabernacle did to the stated worship of the Law.

Supposing then that they were withdrawn after the deluge, still we might reasonably contend that they were adopted from the first dispensation into the second: and their discontinuance under the one before its final abrogation would only be analogous to their discontinuance under the other before *its* final abrogation; for the Rabbins inform us that the Cherubim and the ark were among the things wherein the second temple was deficient, and their assertion is corroborated by the declaration of Tacitus that Pompey found the sanctuary of the Jewish temple entirely empty

and without any image.¹ But there is some ground for believing, that, although the preternatural apparition of the Cherubim was doubtless withdrawn after the deluge, consecrated images, formed after their similitude, were used by the postdiluvian patriarchs as well as by the Israelites, and occupied the same relative position in their domestic oratories as the Levitical Cherubim did in the tabernacle or in the temple. These Cherubic figures were denominated *Seraphim* or (in the Chaldee dialect which was spoken by the ancestors of Abraham) *Teraphim*: and, although they were too soon abused to the purposes of superstition, whence Jacob under the divine impulse discards them from his family; yet the very abuse itself serves to prove the existence of the use.² We find likewise images of a similar description among the Gentiles; which, as Paganism is nothing more than depraved Patriarchism, they must have borrowed from the Cherubic figures which were in use anterior to the dispersion. But, if such figures were then in use, they must have been employed in the ritual of the first dispensation, as well as in that of the second.³

It is foreign to my present purpose to follow this curious subject any further: enough has been said to shew, that we may not unreasonably judge the

¹ Kichin et R. Solom. in Hagg. i. 8. ii. R. Bechai in Leg. fol. 59. col. 4. Lipman. Nizachon. p. 141. apud Kidder's Demons. part i. c. III. p. 28, 29. Tacit. Hist. lib. v. c. 9.

² Gen. xxxi. 19, 34. xxxv. 2.

³ See my Orig. of Pagan Idol. book ii. c. 6.

Cherubim to have been used in the Patriarchal Church prior to the founding of the Levitical.

2. In a similar manner, the Christian dispensation has borrowed largely from its predecessor though upon a somewhat different principle.

(1.) Our Lord declared, that he came, not to destroy the Law, but to fulfil it.

Now, as all the shadowy or ceremonial part of the Law respected himself; when he, who was the substance, came, it followed of necessity that the mere typical obumbrations of himself should pass away: just as the mould is broken up as no longer valuable, when the metallic image, whose future lineaments it expressed, has been completed. But, with respect to the moral part of the Law, so far from abrogating that righteous and immutable declaration of God's will; he magnified and made it honourable by his own perfect obedience to it, and solemnly adopted it into his own consummating dispensation as a rule of conduct for ever obligatory upon his disciples.

Those persons therefore err most grievously, who dream of a repealing of the moral Law in consequence of the promulgation of the Gospel, and who vainly fancy that an obligation to obedience is inconsistent with what they are pleased to denominate evangelical privileges; as if truly it could ever be the privilege of a Christian, to be allowed freely to trample, with the bestial hoofs of antinomianism, upon a code which rests on the eternal and necessary distinction between good and evil. Hence the Church of England most

soundly and rationally teaches, that *no Christian man whatsoever is free from the obedience of the commandments which are called moral.*¹

+ { In fact, the perpetual obligation of *this* part of the Law is the very thing, which practically demonstrates our need of an atonement. According to the strictly logical argument of the great apostle of the Gentiles, no man renders a perfect obedience to the moral Law: therefore by the moral Law no man can be justified; for it is clearly impossible for a man to be justified by that, which he daily and hourly violates. If then a man cannot be — justified by the Law, he must be justified by something else: otherwise, he can have no justification whatsoever. But, if he have no justification whatsoever, he must perish everlastingly: for, as it is written, *cursed is every one that continueth not in all the things of the Law to do them*. Hence the perpetual obligatoriness of the moral Law compels him to look out for some extraneous and better justification: and hence at length, so far as meritoriousness is concerned, he is brought to rest all his — hopes of acceptance upon him who alone ever rendered perfect obedience to it.

Thus it appears, that those persons as much mistake the true nature and design of the moral Law, though after a directly opposite manner; who suppose, either that we are to be justified in consequence of our obedience to it, or that we are to be justified by it to a certain extent while the

¹ Art. vii.

Redeemer's merits serve only to eke out our occasional deficiencies. *By the deeds of the Law shall no flesh be justified.*¹ The conferring therefore of justification is not the office of the Law.

Nor did the truth of this doctrine commence only with the Christian dispensation; as if the Law *might* justify the Israelites before the advent of the Messiah, though it *cannot* justify his disciples subsequent to his advent. Never since the fall was it possible for man to be justified by the deeds of the moral Law; whether he lived under the Patriarchal, or the Levitical, or the Christian, dispensation. And, in each case, the reason was still the very same. If a man would be justified by the Law, he must perfectly keep the Law. But no man, save the predicted Seed of the woman, ever *did* perfectly keep it. Therefore by the Law can no man, save that one, be justified.

Agreeably to this conclusion, all the three dispensations look the very same way, however they might be externally modified in respect to their several periods. A mighty deliverer, who should bruise the head of the infernal serpent, who should act as a mediator between God and man, and who on principles radically different from those of perfect individual obedience should accomplish a new and wonderful mode of justification, is alike the object of the Patriarchal and the Levitical and the Christian dispensation. Whosoever is justified and accepted before God, no matter under what dis-

¹ Rom. iii. 20.

dispensation he may have lived, is not justified by his obedience to the moral Law, but by the perfect obedience of the man Christ imputed to him and accounted as his own at the bar of heaven.

The hand or instrument, which thus appropriates Christ's perfect obedience, is the same under each dispensation; even as, under each, the principle, on which fallen man is justified before God, is still the same. This hand or instrument is faith, agreeably to what St. Paul very largely teaches us in a copious enumeration of particulars. From Abel under the Patriarchal dispensation, to the latest prophets under the Levitical, every one, who is justified, is justified by the same faith in a Redeemer as that which is uniformly said to be the very basis of Christianity.¹ Our faith differs from their faith, only as retrospective faith differs from prospective. In each case, the object is one and the same; and always *has* been one and the same, from the day when the Seed of the woman was first promised to our apostate parents.

But, while the office of justification is not to be ascribed to the moral Law, and while we look for acceptance with God through the sole merits of Christ; we are not on that account rashly to undervalue the Law itself, or madly to fancy that it is abrogated by the Gospel. Sinful as man may be, the Law is honourable and just and holy: and, since it declares the mind of God as to the good or evil of particular actions and dispositions; God

¹ Heb. xi.

himself being immutable, the moral Law, which is but the expression of his eternal will, must needs be immutable also. This Law therefore is adopted into the Christian dispensation; and it still serves the very same purposes, that ever it did. It is still an obligatory rule of conduct for all God's servants: and it still, whenever they transgress, teaches them to look for pardon and justification, not to itself, for *by the Law is the knowledge of sin* and by the Law *all the world is become guilty before God*; but to *the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, that so he might be just and the justifier of him which believeth in Jesus.*¹

The ceremonial Law then is abrogated, simply because the shadow has given place to the substance: but the moral Law still subsists in full force, and is a constituent part of the Christian dispensation no less than it was of the two former dispensations.

(2.) Yet, though the ceremonial Law is abrogated, certain ordinances, with a slight alteration, have been retained.

v.p. 30. Thus the sabbath, which was instituted under Patriarchism, and which was recognized under Judaism, is adopted into Christianity by the appellation of *the Lord's own day*; the holy season of rest being transferred from the last to the first day of the week, in perpetual memory of the resurrection of him who is Lord of the sabbath.

¹ Rom. iii. 19, 20, 24, 25, 26.

Thus the sacrament of baptism occupies the place of the Levitical sacrament of circumcision: its outward form being evidently borrowed from the ablutions under the Law, while its inward and spiritual grace is the very same as that of the Hebrew sacrament.

Thus again the sacrament of the Lord's supper has succeeded to the sacrament of the passover: the external form indeed being changed, but the internal purport being still the same; for in each the body and blood of Christ are symbolically set forth before the eyes of the faithful.

And thus, as the twelve apostles jointly reflected the Aaronical pontificate; so the seventy disciples were plainly enough chosen in reference to the seventy elders of Israel.¹ These were the rudiments of the Christian priesthood; which a man can no more lawfully arrogate to himself, than a younger brother under the Patriarchal dispensation, or a laic under the Levitical, could rightly assume the Patriarchal or the Levitical priesthood. The very same reason holds in each case. *How shall they preach, except they be SENT?*² And who can have authority to send, unless God immediately, or certain of his previously appointed messengers deputatively? But an immediate commission from God no man can pretend to, except he can display such a seal of his commission, as those have invariably displayed who have really received

¹ Luke x. 1, 17. Exod. xxiv. 1, 9. Num. xi. 16, 24, 25.

² Rom. x. 15.

a commission of this sort: I mean the seal either of miracles or of prophecy.^{or Succession apostolic} Without this seal, a wide door would plainly be opened to every wrong-headed fanatic, who by the mere conceit of enthusiasm should imagine himself to be specially sent of the Lord. In the ordinary course of God's dispensations, to that inward moving of the Holy Spirit, which a good man deeply interested in the eternal welfare of his fellow-creatures may soberly trust and hope that he experiences, must be added an outward mission and an official consecration by those, *who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard:*¹ for God is not a God of disorder, but of peace; and it must never be forgotten by the humble and discreet Christian, or rather a humble and discreet Christian never will forget, that personal holiness does indeed *qualify* a man for the priesthood, but that of itself it can never *confer* any lawful sacerdotal authority. Nor let this be esteemed the mere overstrained conceit of what has been termed *high-church theology*. If some have urged the authority of the Christian priesthood beyond all rational and scriptural bounds, we are not on that account to annihilate its authority altogether. The very idea of *an angel* or *messenger of Jehovah*, as a priest is indifferently styled both under the Levitical and the Christian dispensation, implies that he is sent of Jehovah.²

¹ Art. xxiii.

² Malach. ii. 7. iii. 1. Rev. i. 20.

But not a single example can be brought from Scripture of the authority of any person being recognized: who was not either preternaturally sent, in which case he vouched the truth of his mission by prophecy or miracles; or who was not regularly sent forth into the vineyard by the authority of those, who had been constituted spiritual rulers in the Church. An irregular effort might be *tolerated* or *winked at* both under the Law and under the Gospel; but I find no instance of its being *sanc-tioned*. Even Christ, in his human capacity, *glorified not himself to be made a high-priest; but he that said unto him, Thou art a priest for ever after the order of Melchizedek.* Well therefore, and most conclusively, does the apostle argue from the greater to the less, that *no man taketh this honour unto himself, but he that is called of God.*¹ For, if even Christ set such an example of obedient humility, much more ought his disciples to shrink from obtruding themselves into the sacred office of the priesthood.

¹ Heb. v. 4, 5, 6, 8, 10.

CHAP. II.

RESPECTING THE VISIBLE ^{avatar} DESCENTS OF THE
SAVIOUR UNDER THE THREE DISPENSA-
TIONS.

As the promised Redeemer is the grand theme of all the three dispensations, and as the benefits to be derived from his corporeal manifestation form the subject on which the faith of God's people has been exercised in every age: so it seems to have been a part of the divine plan, that that faith should be strengthened under the two first dispensations by certain visible descents of the Saviour, previous to his permanent appearance in the flesh under the consummating dispensation. Thus the whole scheme, in its several parts, was made to exhibit that harmonious concinnity, which may best serve to establish the strict unity of its design.

The opinion, that the Angel or Messenger of Jehovah, so frequently mentioned in the Hebrew Scripture, was a corporeal manifestation of the predicted Messiah, has long, and with much reason, prevailed in the Christian Church. By Jus-

tin Martyr and by others of the early fathers it is repeatedly maintained: nor was it unknown both to the ancient Targumists and to various other members of the congregation of Israel; for their doctrine was, that the Angel of Jehovah was the same person as the Word of God, and that the Word of God was the promised Messiah or Redeemer.¹ It may not however be useless to consider some of these extraordinary appearances, in special reference to the connection which subsists between the three dispensations; for, when that is done, we may urge with additional force that permanent manifestation of Christ in the flesh, which so eminently characterised the third and last. Per-

¹ See Justin. Mart. Dial. cum Tryph. p. 279. Apol. ii. p. 75. Chron. Pasch. p. 52. With respect to the sentiments of the Jews, Philo remarks on the passage, where the Angel of Jehovah is said to have found Hagar, that the person who appeared to her was the Word: and the Targums both of Jonathan and of Jerusalem assert, precisely in the same manner, that it was the Word who addressed her. The Angel therefore they plainly identified with the Word. In a similar manner, where Jacob exclaims (Gen. xlix. 18.) *I have waited for thy salvation*, the Targum of Jerusalem asserts, that he alluded to the redemption, which God through his Word promised to his people: while the Targum of Jonathan paraphrases the exclamation; *I expect the redemption of the Messiah the Son of David, who shall come to gather to himself the children of Israel*. Now it is evident, that the very person, whom the one Targum styles *the Word*, the other Targum styles *the Messiah*. The Word therefore and the Messiah, in the judgment of the ancient Hebrew doctors, are the same. But they further identify the Word with the Angel of Jehovah. Therefore they also identify the Angel of Jehovah with the Messiah. See Jamieson's Vindic. book i. c. 5.

haps also, in some respects, a new light may be thrown upon this curious and interesting subject.

I. The Patriarchal dispensation, as being the first in order of time, demands our first attention.

There is a most important assertion made by St. John, which we shall do well to bear in mind throughout the whole of the present discussion.

*No man hath seen God at any time: the only-begotten Son, which is in the bosom of the Father, he hath declared him.*¹

Here we are taught, that no man has ever seen God the Father; but that the agent, by whom he has always been revealed to mankind, is the only-begotten Son. Now, in various passages of the Old Testament, a being is declared to have manifested himself, not visibly alone, but even tangibly: and the substantial form, which he is said to have assumed, is represented as being the human. This being is styled *the Angel of Jehovah*: but, that he is no mere created angel, as we are wont familiarly to use the word, is abundantly plain from the remarkable circumstance, that he is positively and unequivocally pronounced to be the God of Abraham and of Isaac and of Jacob.² God the Father however, as we are assured by St. John, was never visibly manifested to any person. But the God of the Hebrew Patriarchs was often manifested, as the Angel of Jehovah, both visibly and tangibly. Therefore the family God of the

¹ John i. 18.

² Comp. Gen. xxxii. 24—31. xlviii. 15, 16. Hos. xii. 2—5.

Hebrew patriarchs must be a person distinct from the always-invisible Paternal Deity. But St. John further asserts, that the always-invisible Paternal Deity was constantly declared to man through the intermediate agency of the only-begotten Son. Therefore the person, who appeared in a tangible human form under the two first dispensations, who is styled *the Angel of Jehovah*, who is pronounced to be the God of the Hebrew patriarchs, and who constantly at his several descents received divine worship without declining it as an idolatrous impiety: this person, as the very circumstance of his visibility demonstrates that he *cannot* be he whom St. John denominates *God the Father*, must inevitably be that only-begotten Son, whose peculiar office it is to declare the unseen Father.

With this conclusion the sentiments of the ancient Hebrew doctors exactly accord. In *their* judgment, as we have just seen, ^{p. 39.} the Angel of Jehovah is the same as the Word of God; and the Word of God is the same as the Messiah. But the Angel of Jehovah is expressly determined in Holy Writ to be the God of Abraham and of Isaac and of Jacob: and the God of those patriarchs is repeatedly pronounced to be Jehovah himself. Therefore the promised Messiah is at once Jehovah and the God of the Hebrew patriarchs.

But the Angel-God Messiah, as the very term *Angel* or *Messenger* necessarily imports, cannot but have been *sent* by some other person; to whom he sustains the office of a visible organ of communication with mankind. This must have

been perceived and felt by the ancient Targumists; and it must equally be perceived and felt by the modern Jews in regard to the *abstract* character of the Messiah, though in the *concrete* they deny that character to Jesus of Nazareth.

Who then is the person, that could be the sender of that Jehovah whom Jacob reverently acknowledged to be the God of his fathers? To deem him a creature, were alike impious and absurd: the sender of so august a messenger can only be very God. I see not how the Jews can avoid so plain a conclusion from their own premises; which premises themselves are incontrovertible, because they rest upon the inspired testimony of their father Jacob. But of this conclusion St. John authoritatively gives us the very explanation, which common sense itself antecedently required. The invisible sender is God the Father: the visible messenger is the only-begotten Son, whose office it is to declare the Paternal Deity to mankind. Hence we find, that the only-begotten Son is Jehovah the covenanted God of the Patriarchal and Levitical Churches: and, accordingly, St. John determines, adopting the very phraseology of the Hebrew Targumists so familiar to the Jews, that *in the beginning was the Word, and the Word was with God, and the Word was God.*¹

Here then, by the consent both of the Targumists and of the Christian Church, we have *an invisible Jehovah who sends* and *a visible Jehovah who is sent*. The latter, as we find from the his-

¹ John i. 1.

torical narration, becomes visible by the assumption of a true and palpable human body: and, in regard to this his peculiar office, he is indifferently styled, the Word of God and the Angel or Messenger of Jehovah.

Yet no truth shines out more clearly throughout the whole Bible, than the strict unity of the Godhead. These two divine persons therefore, *the sender* and *the sent*, must, after some ineffable and inscrutable manner, be one Deity in respect to their essence, though distinct from each other in respect to their personality. As to the mode of such existence, and as to the union of *the sender* and *the sent* with yet a third divine hypostasis called *the Spirit of Jehovah*, we can pronounce nothing: sufficient it is for us to know, that three persons are clearly revealed in Scripture, each invested with the incommunicable attributes of Deity, and each receiving that worship which belongs only to God; while yet we are assured, in the strongest and most unequivocal terms, that there is but one Jehovah.

The use, which I propose to make of the preceding result, is sufficiently obvious. Whenever a being visibly manifests himself in a human form under the Patriarchal and Levitical dispensations, is pronounced to be God, and as such receives divine worship; that being, as he cannot be the always-invisible Father, must be the frequently and once permanently visible Son. This mysterious personage is the promised Seed of the woman: and, as he is the scope and object of all the three

dispensations, so he will be found to have appeared in a human form under all of them.

1. Unless I be much mistaken, his first visible descent took place, when a mysterious Deliverer was predicted who should bruise the head of the serpent.

(1.) We are told, that upon this occasion our first parents *heard the Voice of the Lord God walking in the garden.*¹

Now both the attributed sound of footsteps, and the subsequent action of making coats of skins and then clothing the guilty pair with such habiliments, seem almost necessarily to imply the presence of a visible and substantial being:² but, that a person of this description *was* then present, may be additionally inferred from the peculiar mode of expression which the inspired penman has been led to adopt. He says, that what Adam and Eve heard was *the Voice of the God Jehovah walking in the garden.* But the construction of the Hebrew original, as the Rabbins justly remark, leads us most naturally to suppose, that the participle *walking* agrees with the substantive *Voice* and not with the substantive *Jehovah*: hence they contend, that the footsteps, which were heard, were the footsteps of a person denominated the Voice.³ Now, according to the Targumists, this *Voice of Jehovah* is the same being as *the Word of Jeho-*

¹ Gen. iii. 8.

² Gen. iii. 21.

³ *Vox enim est res illa, de qua dicitur, quod ambulaverit in horto. Maimon. Mor. Nevoch. par. i. c. 24.*

vah: for they agree in paraphrastically expressing the passage under consideration, *They heard the Word of the God Jehovah walking in the garden*; and one of them somewhat more copiously would interpret it, *They heard the voice of the Word of the God Jehovah*. That by *the Word* they meant a person, is abundantly clear, both from the general mode in which they use the term, and from the particular context of the place now before us as it occurs in the Jerusalem Targum: for the author of that paraphrase begins the next verse in the following manner; *And the Word of the God Jehovah called unto Adam*, as if such was the sense in which we ought to understand the more brief original *And the God Jehovah called unto Adam*.¹ Agreeably to this view of the passage, the author of the Tzeror Hammor remarks upon it; *Before they sinned, they saw the Glory of the blessed God speaking with God: but, after their sin, they only heard the Voice walking*.² Here we have no room for asserting the existence of any ambiguity. The Voice is not only declared to be the person that was heard walking; but the Voice, which walked, is evidently the same as the Glory which is said to have previously spoken with God. We have already seen however, that the Word of Jehovah or the Angel of Jehovah is acknowledged by the Jews no less than by Christians to be the predicted Messiah: for, however they may differ

¹ Gen. iii. 9.

² Sect. Bereshith. ap. Owen in Heb. vi. 1. Exerc. x.]

as to the character of Jesus of Nazareth, they agree in maintaining the Word and the Messiah to be one and the same person. The result therefore is, that the visible manifestation of Jehovah immediately after the fall must have been a corporeal manifestation of the only-begotten Son : for *no man hath seen God the Father at any time.*

(2.) Various reasons might be assigned for our believing, that Adam and Eve were not left in ignorance as to the character of their celestial judge and visitant ; but that they were taught the important truth, that the identical person, whom their eyes beheld under a human form, would hereafter be born into the world under the same form as the promised Seed of the woman.

Without some such revelation, it is difficult to conceive, how the patriarchs could have had any prospective faith in Christ, which were at all suitable to the condition of a fallen creature : for to a fallen creature no faith can be suitable, but that which involves the doctrine of an atonement. We are assured however, that *the elders obtained a good report* by the very faith of the gospel itself : for, in the long enumeration of them given by St. Paul, analogy requires us to suppose that he is speaking of the same faith as equally existing in them all ; but the faith of Moses is expressly declared to be a prospective faith in Christ ; therefore the faith of the other patriarchs must have had an exactly similar object.¹ Now this pro-

¹ Heb. xi. 1, 2, 24, 25.

spective faith they could not have had, except through the medium of a revelation sufficiently explicit to serve as a basis of it. Hence I conclude, that they must have had some such revelation explanatory of the first-made promise.

In favour of this opinion might be largely urged the universal establishment of vicarious piacular sacrifice, associated even in the gentile world with some very extraordinary notions respecting a divine victim: but I content myself at present with pointing out that remarkable exclamation of Eve on the nativity of her first-born, which is wholly unaccountable except on the hypothesis of some explanatory revelation. In our common English version, she is made to say; *I have gotten a man from the Lord*: but this is not an accurate translation of the original, where no word occurs which answers to the preposition *from*. The term, which is so rendered, is in reality a substantive, denoting *the very essence of a thing*, and minutely corresponding with our pronoun-substantive *self*. Hence the true purport of the exclamation is; *I have gotten* (not *a man*, but) *the man, even Jehovah his very self*: as the Latins would say; *Acquisivi virum istum, nempe Jehovam ipsissimum*. Such, accordingly, is the manner, in which the old Paraphrast understands the passage: and we may be sure, that his exposition would never have been received by his countrymen, unless it had accorded with the general sentiments of the Jews his contemporaries. He expounds the whole verse, after the following very remarkable manner. *And Adam knew his wife Eve, who desired the*

*Angel : and she conceived, and bare Cain : and she said, I have obtained the man, the Angel of Jehovah.*¹ Now we have already seen, that the ancient Jews acknowledged the Angel of Jehovah to be the same person as the Messiah. The paraphrast therefore plainly understands the passage to denote, that Eve expected the immediate birth of the promised Seed in a human form, and that she knew this promised Seed would be that Angel or Word of Jehovah who had recently conversed with her husband and herself under the visible and tangible figure of a man.²

2. It is probable, that various appearances of a similar nature took place during the earlier period of the Patriarchal dispensation, particularly when God conversed with Noah immediately before and immediately after the deluge : but the brief history of those remote times forbids us to adduce any specific instance. That such manifestations however were numerous, we may infer, both from the gentile traditions that in the infancy of the world the gods were often wont to converse with mortals in a human form, and from a remarkable superstition which entered largely into the very essence of Paganism. In consequence of the several appearances of the Angel of Jehovah, Nimrod, when he excogitated an apostate state religion to subserve his ambitious projects of universal domination, gave out, that each of the great patriarchs, and himself among the rest, was a de-

¹ See Jamieson's Vindic. book i. c. 5.

² See this point more fully discussed in my Orig. of Pagan Idol. book vi. c. 6.

scent or (in Hindoo phraseology) an Avatar of the promised Seed. Hence he assumed the title of *Nin* or *the Son*: which the sacred historian with an indignant paronomasia expresses *Nimrod* or *the rebel against the Son*: and hence to this day, in the east, the chief Lama is deemed an incarnation of the expected virgin-born divinity.¹

A superstition thus impious it well became the real Angel of Jehovah to check by an open display of himself: and this display I take to be the second recorded manifestation of the anthropomorphic Word. While the pyramid of Babel was rearing its head as the chief high-place of the nascent superstition, Jehovah, we are told, descended from heaven; and, by introducing a sudden confusion of language, scattered the presumptuous builders over the face of the whole earth.²

The phraseology of Moses is very remarkable: and, as I see no reason why we should not understand it according to its plain and natural import, I conclude that a descent of the anthropomorphic Word, to the unspeakable terror of the apostates, is here recorded.

3. Such appearances we find wonderfully multiplied, or at least more distinctly mentioned, when we reach the times of those persons, who, by a special and miraculous call, became the reformers and restorers, though with a peculiar reference to their own family, of Patriarchism when idolatrously corrupted and almost totally extinguished.

Whether in the first instance the Angel of Je-

¹ See Orig. of Pagan Idol. book vi. c. 6.

² Gen. xi. 5—9.

hovah visibly revealed himself to Abraham, or whether he only spoke to him by an audible voice, we are not positively told: but scarcely had he reached the land of Canaan, when we are assured that the Lord appeared unto him; a phrase, which plainly imports that he *beheld with his bodily eyes* the person so spoken of.¹ Now, if he *beheld* Jehovah, we may rest assured, that what he beheld was the Word or the Angel: for by this being only has Jehovah ever manifested himself. But the ordinary form, under which the Angel appeared, was that of a man. The natural presumption therefore is, that Abraham then beheld him under that his wonted figure.²

4. In the history of this patriarch, shortly after his separation from Lot, an event occurs, which might not perhaps so forcibly have arrested our attention, had it not received an inspired comment from St. Paul.

When Abraham returned victorious from the pursuit of the confederated kings, Melchizedek king of Salem, the priest of the Most High God, is said to have brought forth bread and wine and to have solemnly blessed him in the name of the Deity whom he served. In return, Abraham gave him tithes of all.³

Such is the short narrative, which Moses gives of this transaction: but, short as it is, it stirs up our curiosity to inquire into the character of the man denominated *Melchizedek*.

(1.) This extraordinary personage is generally

¹ Gen. xii. 7.

² John i. 18.

³ Gen. xiv. 18—20.

supposed to have been a petty prince, who reigned in Jerusalem then called *Salem*, and who united in himself the two offices of king and of priest.

Such a conjecture is more easily thrown out than established. If we admit the propriety of it, we pledge ourselves to account for two very remarkable circumstances. How happened it, that a priest of the true God was settled, as a sovereign prince, in the midst of the abandoned and idolatrous Canaanites? And how came that priest, as St. Paul argues from the fact of Abraham having given to him the tenth of his spoils, to be so decidedly superior, not only to the father of the faithful, but likewise in point of sacerdotal dignity to the whole body of the Levitical priesthood?¹

At the period, when Abraham thus pointedly acknowledged his vast inferiority to Melchizedek, the land of Palestine was occupied by two distinct races: the children of Canaan, who seem to have been its first planters; and the Phenician or Indo-Scythic Shepherds, who were a branch of the house of Cush, who had previously emigrated from the shores of the Persian gulf, who conquered Egypt, and who are said by Manetho to have been the original founders of Jerusalem.² If then Melchizedek was a petty prince of the country, we seem almost obliged to conclude, that he was either a Canaanite or an Indo-Scythian.

Of these two not very satisfactory conjectures, the latter is certainly the most probable: both be-

¹ Heb. vii. 4—10.

² Maneth. apud Joseph. cont. Apion. lib. i. § 14.

cause it is incredible, that a royal priest of superior dignity to Abraham and to the Levitical priesthood after him should have sprung from the accursed and idolatrous stock of Canaan; and because the Indo-Scythians of that period were at once less tainted with gross superstition and were the reputed founders of that very Jerusalem where Melchizedek is supposed to have reigned. But I fear, that, even if we adopt the latter, we shall still find that it will be with no great emolument. Though the Shepherds, when they invaded Egypt, treated the multifarious idolatry of the country with the utmost contempt: they are represented nevertheless as a race addicted to blood and rapine and tyranny; and, if as yet they had not begun to use images in their worship, they were nevertheless mental adorers of their favourite national hero-god Buddh or Saca or Saman.[†] Is it likely then, that we should find a solitary priest of the Most High God, reigning as a king in the midst of a family so characterised?

Perhaps it may be said, that the Philistean Abimelech, who was a member of the same great Pallic house, was yet a devout worshipper of Jehovah; and therefore that there is nothing so very contradictory in the supposition, that the Philistean Melchizedek might have been his priest.

This may be true enough in the abstract; but, if we examine such a conjecture a little more closely, we shall find that it will not relieve us from our difficulties. Since the very ancestors of Abraham

[†] Maneth. apud Joseph. cont. Apion. lib. i. § 14. See my Origin of Pagan Idol. book vi. c. 5.

himself in the line of Shem had degenerated into idolatry ; it is not probable, that the worship of the true God should have come down without break or interruption to Abimelech.[†] Hence I conclude, that all his knowledge of Jehovah was derived from his converse with Abraham. On the same principles, whether Melchizedek was a Canaanite or an Indo-Scythic Phenician, when we recollect the religious state of his brethren at this period, we shall find it difficult to account for the soundness of his worship except by deducing it from a similar origin. If then Melchizedek were the theological pupil of Abraham ; how, according to St. Paul, does he start forth at once his decided superior ?

It may be said, that he *acquired* this superiority after his conversion from Samanèan Paganism, by his being consecrated the priest of the Most High God.

This, in truth, is *all* that can be said : and this *all* is quite insufficient. If Melchizedek were a priest of Jehovah ; so likewise, agreeably to the ordinances of Patriarchism, was Abraham himself. for, as yet, he had no son, to whom the sacerdotal functions might appertain ; and, since he had left the house of his father and had been constituted the head of a new house, he must clearly have been the patriarchal priest of his own family. Accordingly we find him, building an altar to the Lord, and solemnly calling upon his name ; acts, which betoken him to have been the sacerdotal prince of

[†] Josh. xxiv. 2.

his own household.¹ Such then being the case, if Abraham were a priest of Jehovah no less than Melchizedek, and if the once pagan Melchizedek received all his theological knowledge from Abraham; I see not, how Abraham could have been so palpably his *inferior*, as St. Paul represents him to be. On the contrary, we should rather be led, on every account, to pronounce Abraham the decidedly *superior* personage: for, agreeably to the preceding statement, he was at once the senior priest and the master, while Melchizedek was but the junior priest and the pupil; and again he was the specially chosen of God as the preëminent father of the faithful and as the ancestor of the Messiah, while Melchizedek was but a branch either of the accursed house of Canaan or of the apostate and tyrannical house of Cush according as we deem him a Canaanite or a Phenician.

(2.) Bp. Cumberland, aware of the impossibility of thus viewing the character of Melchizedek, and impressed with his favourite notion that the Cabiric Sydyk of the Phenician mythologist was no other than the patriarch Shem, strongly contends, that Melchizedek was that same early patriarch, and that the very name *Sydyk* is but the latter half of the compound title *Melchizedek*.

In pursuance of this hypothesis, he adopts and endeavours to defend the short postdiluvian chronology of the Hebrew Pentateuch, which indeed is absolutely necessary to the very existence of the hypothesis: for, agreeably to the short chronology,

¹ Gen. xii. 7, 8. Cumberland de Leg. Patriarch. c. vi. p. 457, 458.

though Abraham is described as dying *an old man and full of years and in a good old age*, yet his remote ancestor Shem, who was born before the flood, actually survives him thirty-five years ; ¹ but, agreeably to the long chronology either of the Samaritan or of the Greek or of Josephus, Shem dies several centuries before even the birth of Abraham. Having then adopted the short chronology, which enables him to make Shem and Abraham contemporaries, he has next to account for the extraordinary appearance of the former, as a sacerdotal king of Jerusalem, in the very midst of a people, who were descended, not from himself, but from his brother Ham. On this point he has nothing to offer, save that Shem *probably* led a colony into Palestine, and occupied or built Jerusalem ; because his descendant Abraham was called of God from the land of the Chaldæans, and was ordered to migrate into the land of Canaan which was promised to him as the future inheritance of his posterity.²

By thus in a foreign and distant country bringing these two celebrated patriarchs into immediate contact with each other, the learned prelate no doubt escapes many of the difficulties, with which the other most absurd conjecture is so grievously hampered : but, to say nothing of the extreme improbability that such a bootless journey should be undertaken by the aged Shem, the very basis of the

¹ Abp. Usher, I am aware, attempts to make Shem die *before* Abraham, while yet he retains the short chronology. He builds on a not very satisfactory criticism on Gen. xi. 27.

² Cumberland de Leg. Patriarch. c. iii.

whole theory is, I fear, altogether unsubstantial. The adoption of the short chronology is impeded by too many gross and glaring contradictions; which set the Hebrew numbers in direct opposition to the accompanying history, for us to undertake it with any moderate degree of safety or confidence. In the eastern churches it has very sensibly been rejected from the first: nor does any thing, which the bishop alleges in its defence, fairly meet the serious or rather the insurmountable objections to which it is liable at almost every step.¹ Without

¹ The reader will find this topic discussed at large in my *Orig. of Pagan Idol.* book vi. c. 2. § v. With one of the grand difficulties of the short chronology, namely the sufficient increase of mankind within so brief an allotted period, Bp. Cumberland very manfully grapples; but more manfully, I fear, than successfully.

He assumes, that every man born after the deluge might begin to generate children at the age of twenty years, and that for a very considerable period he might produce a child annually. Meanwhile, from the longevity of the early postdiluvians, the growing numbers would not be thinned by the hand of death: for Peleg, whose death is placed by the Hebrew chronology in the year after the flood 340, is the first postdiluvian recorded to have died; and therefore we have no right to suppose, that any death took place for more than three centuries. On these principles, he makes the entire population of the earth, in the year 340 after the flood, to be 6,666,666,660 souls. *Orig. Gent.* p. 146—151.

We may observe a fallacy in the very commencement of the calculation. The bishop acknowledges, that the males and females would, as at present, be about equal; so that each man could, upon an average, have no more than one wife. Now, though a man, who lives four centuries, may be deemed capable of generating for the space (we will say) of two cen-

entering therefore more largely into the subject, since, according to the Samaritan numbers, Shem died 440 years before Abraham was born; and since, according to the Greek numbers, he died even 670 years before the same era; we may per-

turies; and though, at the rate of a child to a year, he might thus easily become the father of two hundred children: it is difficult to imagine, without the intervention of a miracle, how his *single* wife could produce so numerous a family. Hence we are almost compelled to believe, that the progeny of each early postdiluvian would, upon an average, be much the same as the progeny of a modern father. With this conclusion the genealogical record perfectly agrees: for the average number of children to each parent, as set forth in the tenth chapter of Genesis, is $5\frac{2}{3}$; an average not perhaps greatly exceeding the average of the present day. History likewise, whether sacred or profane, equally agrees with it. The bishop's calculation would make the world, in the year 340 after the deluge, at the least *six times* as populous as it is at present. But both the pastoral journeyings of Abraham, and the oldest accounts of the gentile historians, concur to prove, that long after the year 340 the earth was rather occupied than fully peopled. Hence I remain convinced, that, at the era where the Hebrew chronology would require us to place the building of the tower, a sufficient number of hands could not be found for the work. The bishop himself, even with his exaggerated multiplication of the human species, cannot muster more than 30,000 couples of all ages at the epoch where he places the building of the tower; namely in A. P. D. 140: and, according to the Hebrew chronology, I see not how it can be placed lower. Now, when old men and infants are deducted, it is impossible out of 30,000 males to produce more than 15,000 effective persons *at the very most*: and, after the necessary labours of agriculture have been taken into the account, let any one judge whether this infant empire could have been powerful enough to undertake so vast a work.

haps venture to pronounce it impossible, that Shem and Abraham's contemporary Melchizedek should be the same person.

(3.) These different opinions being set aside, the question will still remain, what we are to determine as to the real character of Melchizedek.

Now, since we can find no living mortal, whom we can rationally pronounce to have been the priest of Jehovah in the midst of the idolatrous Canaanites and Phenicians, and whom at the same time we can shew to have been the undoubted superior both of Abraham and of the whole Levitical priesthood: since, I say, we can find no living mortal, who can be made to correspond with any such extraordinary description; our only satisfactory mode of solving the problem is to suppose, that this remarkable personage was a temporary manifestation of the Angel or Word of God.

The proposal of such an opinion may perhaps at first appear to be somewhat bold and hazardous: but, if we consider, both the necessity of the case which seems to require the interposition of a present Deity to loose the knot, and the very peculiar language employed by St. Paul when treating of the subject; we may possibly be induced finally to acquiesce in it as the best and most strictly analogical solution of the difficulty.

Our apostle, after briefly stating that Christ was *called of God an high-priest after the order of Melchizedek*, immediately, and as if to intimate the high mysteriousness of his subject, opens it with the following very remarkable exordium. *Of*

*Melchizedek we have many things to say and hard to be uttered, seeing ye are dull of hearing. For, when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.*¹

What are we to understand by this exordium? If Melchizedek had been a mere sacerdotal emir among the Canaanites, and if like many other persons he had simply been a type of the Messiah; can we, in such a case, discern any thing so peculiarly hard to be uttered? The language of St. Paul plainly requires us to suppose, that, if he unreservedly stated those many hard things which he had to say, the Hebrews, whom he was addressing, would probably be not a little startled: and yet he declares, that even these apparently hard things were but the first principles of the oracles of God. How is such phraseology to be explained, upon any of the commonly received opinions respecting Melchizedek? I despair of finding any satisfactory method, by which we can account for it. But let — us suppose that extraordinary character to have — been a corporeal manifestation of the Divine Word; — and every thing will *then* be easy and consistent. Both for some time before, and certainly ever since, the advent of our Lord, the doctrine of the occasional descents of Jehovah the Messenger was carefully locked up, as an esoteric tenet, in the schools or writings of the Rabbins. This was

¹ Heb. v. 10—12.

done, to use their own language, *lest the obtuse genius of the vulgar should be misled into heresy*: for so, through hatred to Christianity, they have denominated, since the appearance of our Saviour, the belief that the mysterious unity of the Godhead comprehends a plurality of persons or distinct though inseparable hypostases. Hence, I take it, many of the uninitiated Hebrews (if I may so speak), to whom St. Paul addressed the most remarkable epistle in the whole canon, were ignorant of a doctrine; which, however clearly it may be deduced from the ancient Scriptures by men accustomed to investigate and to reason, was by the Rabbins, in their ordinary instructions, carefully suppressed and systematically withheld from the people, under the plea that it might haply lead their uninformed minds into polytheistic idolatry. Had the apostle therefore openly and prematurely declared this doctrine to his recent converts, most of whom were taken out of the lower ranks of society; the *many things*, which he had to say on the subject, would obviously appear *hard to be uttered, seeing that* his uninstructed catechumens were *dull of hearing*. On this account, he professes to feed them with milk as babes; reserving higher communications for some future opportunity, when they would be better able to bear instructions which had hitherto been withheld from them by the Jewish Scribes and Rabbins. For *strong meat*, as he observes, *belongeth to them that are of full age; even to those, who by reason of use have their senses exercised to discern both good*

*and evil.*¹ This seems, in reality, to have been the very idea of the Rabbins themselves : but, unfortunately and erroneously, they deemed it right to hold the people in a state of *interminable* pupilage ; while, after the manner of the Greek philosophers and hierophants, they studiously kept to themselves what they had rashly converted into an esoteric doctrine. Yet St. Paul declares, that these *many things*, although to *the dull of hearing* they might appear *hard to be uttered*, were still, like the doctrines of repentance and of faith and of a future state, nothing more than *the first principles of the oracles of God* or (to express the sense of the original somewhat more literally) *the elements of the beginning of the oracles of God.*² Than such an assertion nothing can be more strictly accurate, in every point of view. The doctrine of *the incarnate Word* is the very basis or elementary principle of all the three dispensations : and this elementary principle was eminently conspicuous at *the beginning of the oracles of God* ; for the Seed of the woman was then first promised as a Redeemer, the Angel of Jehovah manifested himself in a human form, and Eve herself was shortly afterwards led to exclaim *I have gotten the man even Jehovah his very self.* p. 55.

Thus the very exordium of the apostle requires us to suppose, that a true statement of the character of Melchizedek was something very different from

¹ Heb. v. 12—14.

² Gr. Τα στοιχεία της αρχης των λογίων του Θεου. Heb. v. 12.

the mere propounding of him as an eminent type of Christ: for, had he nothing more to teach than that the one was a shadow of the other, just as Isaac or Solomon or Jonah were all types of the promised Messiah; it is utterly impossible to conceive why he should think it necessary to declare, that of this ancient personage he *had many things to say* and those things *hard to be uttered*.

Accordingly, the whole tenor of the subsequent discourse agrees with its introduction.

St. Paul repeatedly and anxiously insists upon the inspired assertion of the prophet David, *Thou art a priest for ever after the order of Melchizedek.*¹ Now what could this eternal priesthood be, which was exclusively peculiar to Melchizedek and to Christ? What could this eternal priesthood be, which was confessedly superior to the Levitical priesthood, and which at once both preceded and superseded it?²

It could not be the Patriarchal priesthood: both because that priesthood was *not* eternal, having been dissolved in favour of the Levitical; because that priesthood, like the Levitical, comprehended *many priests*, whereas Christ, by virtue of his *continuing for ever*, hath an *unchangeable priesthood*; and because that priesthood cannot, by any one single argument even tolerably plausible, be demonstrated to have been superior to the Levi-

¹ Psalm. cx. 4. Heb. v. 6, 10. vi. 20. vii. 11, 15, 17, 21.

² Heb. vii. 4—10, 11—24.

tical, by which in fact under a divine ordinance it was even superseded.¹

Neither could it be the Levitical priesthood: both because the first-recorded member of its order appeared long before the institution of that priesthood; and because, as the apostle well argues, its second-recorded member Christ *sprang out of Judah, of which tribe Moses spake nothing concerning priesthood, the Levitical priesthood being changed when another priest rose up after the order of Melchizedek who was not called after the order of Aaron.*²

What priesthood then was it, which existed synchronically with the Patriarchal; which superseded the Levitical; and which yet, as being an eternal priesthood, must have continued in existence during the entire period of all the three dispensations?

It is evident, that neither the righteous Shem, nor much less any Canaanitish or Philistean chieftain, could have sustained so peculiar and august an office. In reality, the very characteristic of its *eternity*, when viewed in connection with the whole sacred history, proves it to be an order, which admitted but of a *single* priest. Allowing its eternity to be only *prospective*, which I believe to be the case; still if it were a priesthood eternal, only on the ground of its being *an unbroken succession of priests*, from the first of the order down to

¹ Exod. xxviii. 1—4. xxix. 44. Heb. vii. 23, 24.

² Heb. vii. 14, 12, 11.

Christ who is *the father of the everlasting age*:^{*} how shall we fill up the long chasm between Melchizedek and Christ? The priesthood had clearly commenced, when Melchizedek blessed Abraham: Christ *ariseth another priest*, that is to say, a priest different from a Levitical priest, *after the similitude of Melchizedek*. Now, if Melchizedek were a mere man typical of Christ, his order was *not* eternal when reckoned from its commencement: for where shall we find a line of successors to him, distinct both from the Patriarchal and the Levitical priests, by which we are at length brought in a regular series to the Messiah? The interval plainly cannot be filled up: and yet the priesthood is declared to be *eternal*. Such being the case, it cannot be eternal on the ground of its comprehending *an eternal succession of individuals* from the time of its first institution: for this supposition stands directly contradicted by history. It must therefore be eternal, on the ground of its high-priest being eternal. But, if it be eternal on *this* ground, then it is manifestly incapable of admitting any more than a *single* high-priest: for, if a person be its high-priest through all eternity prospectively from its first institution, it assuredly can never comprehend any *second* high-priest. Hence it will follow, that the *sole* priest of this mysterious order must needs be Christ himself. Yet Melchizedek, who blessed Abraham, is declared to have been a priest of the same order: and, what is

^{*} Isaiah ix. 6.

more, the very order itself is called after his name. The result therefore must be, that Christ and Melchizedek are one person, and that the order of Melchizedek is truly the order of Christ.

Accordingly, this result will account, with admirable concinnity, for the otherwise extraordinary and inexplicable assertion, that *Christ was a priest for ever after the order of Melchizedek*. If Melchizedek had been a mere sacerdotal regulus in the land of Canaan, or even if he had been the greatest and most illustrious among the sons of men; it were still most harsh and unseemly to designate the order, of which Christ was a priest, by the name of a weak and erring mortal. In that case, it were clearly more natural to have said, that *Melchizedek was a priest after the order of Messiah*, than that *Messiah was a priest after the order of Melchizedek*. But let us suppose Melchizedek to have been a corporeal appearance of the divine sacerdotal Word, and the whole difficulty vanishes. Christ is then a priest for ever after his own order, which by its very constitution admits only of a single priest. The order itself I suppose to have commenced *in time*, though it extends *into a boundless eternity*. Its divine high-priest indeed, the same yesterday and to day and for ever, exists, as the Word of God, from everlasting to everlasting. But his sacerdotal office commenced with the oblation of the first typical victim: when he instituted the rite of sacrifice immediately after the fall; and when he clothed the apostate but repentant pair with the skins of

the slaughtered animals, thus symbolically shewing the need of our being clothed with the robes of the true victim's righteousness.

The words *Melchizedek* and *Salem* have usually been deemed proper names : whence, Salem being pronounced to be Jerusalem, Melchizedek has been determined to be the petty prince of that city. With such an opinion, the belief, that he was a corporeal though temporary manifestation of the Angel of Jehovah, is plainly inconsistent : for it is scarcely credible, that the Divine Word should have permanently reigned in the earthly Jerusalem. Hence I conceive, that the terms are not *proper*, but *common*, names ; and that, in a translation of the history as detailed by Moses, they ought to have been expressed by the corresponding terms of the language into which the passage was rendered.

This seems to be intimated not obscurely by St. Paul : for he remarks, that the titles *Melchizedek* and *Melech-Salem* denote, when interpreted, *King of righteousness* and *King of peace*.¹ Now, had these been mere proper names, compounded indeed like *Jotham* or *Zedekiah*, but no way peculiarly descriptive or characteristic : I see not, why any importance should be attached to their literal signification, more than to the literal signification of various other parallel names. The word *Jotham* imports *the perfection of Jehovah* ; and the word *Zedekiah* denotes *the righteousness of Jehovah* :

¹ Heb. vii. 2.

but no one ever thought of translating these appellations, with a view of intimating, that the persons so denominated bore them as mystically expressive of their own special characters. Why then should St. Paul so anxiously insist upon the meaning of *Melchi-Zedek* and *Melech-Salem*? It were quite beside his purpose to do this, if the appellations were mere accidental proper names, like *Jotham* and *Zedekiah*. To render the apostle at all consistent with himself, we are evidently compelled to esteem them, not proper names, but titles analogical to *Immanuel*. The Divine Word is called *Immanuel*: not that he familiarly bore such a title, as his ordinary compellation while incarnate upon earth; but because, in point of character, he was *God with us*. He is likewise called *Jehovah-Zedeknu* or (as the name is well expressed in the Greek) *Josedek*: not that he was ever so addressed or denominated in the common intercourse of life; but because, by nature and by office, he was *Jehovah our righteousness*. Just in the same manner, I suppose him to have been intitled *Melchi-Zedek* and *Melech-Salem*: not that there was ever any prince named *Melchizedek*, who reigned synchronically with Abraham in the city of Jerusalem; but because these appellations are descriptive of his character, for (as St. Paul remarks) they denote by interpretation *King of righteousness* and *King of peace*. Accordingly, in special reference (if I mistake not) to the very titles now before us, we are told, that *a King*

shall reign in righteousness, and that the promised Child shall be denominated *the Prince of peace*.¹ The whole notion, in short, of there being an ancient king of Jerusalem called *Melchizedek*, has plainly arisen from the circumstance of two descriptive titles not having been translated but on the contrary having been set down as proper names. Had the original Hebrew been rendered, as St. Paul teaches us it ought to have been, analogically to various other passages of a similar description; that is to say, had *Melchi-Zedek* and *Melech-Salem* been literally translated *the King of righteousness* and *the King of peace*, just as *Josedek* and *Sar-Salom* and *Melech-Acchabod* are literally translated *the Lord our righteousness* and *the Prince of peace* and *the King of glory*: the existence of a Canaanitish or Philistean or Shemite prince, conspicuously superior in dignity even to Abraham, would probably have never been heard of. Let us then so render the Mosaical narrative, and we shall immediately perceive both the drift and the cogency of the apostle's inspired exposition.

† *The King of righteousness, even the King of peace, brought forth bread and wine: and he was the priest of the Most High God. And he blessed him, and said: Blessed be Abram of the Most High God, possessor of heaven and earth; and blessed be the Most High God, which hath deli-*

¹ Isaiah xxxii. 1. ix. 6.

*vered thine enemies into thy hand. And he gave him tithes of all.*¹

Here we perceive, on the very first glance, that no earthly priest or sovereign can be intended. A person, described as the King of righteousness and the King of peace, suddenly makes his appearance, and as suddenly is removed altogether from the scene of action. We hear not of him before : we hear nothing of him again. He vanishes ; and, in no subsequent part of the history, does he leave a trace behind. We are largely told of Abraham's converse with the pious Abimelech ; who appears unambiguously, with his first military officer and with his whole household, as the Philistean prince of Gerar : and we afterwards find, either the same sovereign in his old age, or his son of the same name, entering into a covenant with Isaac. But, respecting this eminently holy King of righteousness, with whom we might well suppose that Abraham would be specially anxious to cultivate a close intimacy, we hear nothing more. Though seated in the immediate vicinity of the patriarch, if he were indeed a mortal king of Jerusalem, Abraham makes not a single recorded effort to renew his so happily begun intercourse with him. Even when he journeys to mount Moriah, which lies on the very edge of the city, for the purpose of sacrificing his son ; he avails not himself of the opportunity to communicate with his venerable friend and to inform

¹ Gen. xiv. 18—20.

him what great things God has wrought, but he returns to Beer-Sheba without troubling himself to take the slightest notice of a man whom of late he had so studiously honoured. This is not in nature: nor can it be accounted for, on the supposition that a literal prince, named *Melchizedek*, reigned in Jerusalem. But translate the titles, as St. Paul does; view them, as descriptive of the speaker's character; and compare them with titles of an exactly similar import, which are confessedly given to the Messiah: the whole narrative will then stand almost self-interpreted; or, if we require an authoritative gloss, we have it ready to our hand as given by the pen of an apostle.

After distinctly stating, that we are to understand the titles as descriptive and translateable titles, not as proper names: St. Paul goes on to say, that the mysterious person, who bore them, was *without father, without mother, without genealogy, having neither beginning of days nor end of life; but that, being THENCE the very counterpart¹ of the Son of God, he abideth a priest to all eternity.*²

The common mode of explaining this most extraordinary passage is, that Moses preserves a complete silence respecting both the birth and death and parentage and family of the supposed Hierosolymitic regulus: whence the man Melchizedek was made to serve as a type of the divine and human nature of Christ. But surely such an interpreta-

¹ Gr. Αφωμοιωμενος.

² Heb. vii. 3.

tion can be esteemed no better than a wretched paltering with words. If the mere silence of the historian respecting particulars, which had no immediate concern with his narrative, can thus constitute a simple mortal an eminent type of the Messiah: we may just as well maintain, that the oppressing tyrants Amraphel and Arioch and Chedorlaomer were made the very counterparts of the Son of God; for their birth and death and parentage and family are no more recorded, than those of Melchizedek. The language of the apostle is peremptory and unambiguous. He says nothing of any mystic and intentional suppression of particulars; which nevertheless actually occurred, though not recorded: so far from it, he declares, that the person, whom he teaches us to denominate *King of righteousness* and *King of peace*, was *without father, without mother, without genealogy, having neither beginning of days nor end of life*; and he adds, that on this special account he was the very counterpart of the Son of God. Nor does he stop here: as if to anticipate and prevent the gloss which I am opposing, he asserts that *he abideth a priest to all eternity*. How could this be true of any mere man? Granting for a moment the propriety of the gloss; acknowledging that Melchizedek is said to have been without genealogy and without beginning and without end, simply because none of these particulars are recorded in history: still, can we say with any degree of truth respecting this imagined regulus, that *he abideth a priest to all eternity*? Had he been a type, it might in-

deed have been said of him, that he *shadowed out* an everlasting priest; but I cannot comprehend, how *he himself* could be declared to sustain that character. In fact, according to the common opinion of Melchizedek, he was *not* a priest who abideth to all eternity: for, if he were nothing more than a petty sacerdotal king of Jerusalem, he must have died many centuries before the birth of his antitype. The very characteristic of his priesthood however is acknowledged under the Law, no less than under the Gospel, to be *eternity*: for David, as quoted by St. Paul, says to the Messiah; *Thou art a priest FOR EVER after the order of Melchizedek*. Now, if Melchizedek were a mere mortal, how shall we demonstrate, that HIS order was eternal? This can only be done: either by proving, that he himself lived until the advent of Christ; or by shewing from history, that he uninterruptedly handed down his sacerdotal functions and authority to a line of priests of his own order, until from the last of them Christ duly received his consecration. Without the establishment of one or the other of such positions, we can never truly contend, that *eternity* was the characteristic of Melchizedek's order, and that he himself abideth a priest continually. But let us admit, that he was a manifestation of the Divine Word; and every thing will be easy and consistent. As such, he was at that time, and indeed always so far as his deity is concerned, without earthly father and mother, without genealogy, without beginning of days, without end of life: as such, he was made

like unto the Son of God, being in fact his very counterpart, and differing only from the Christ whom Paul preached in the circumstance of his then assumed human body being temporary and not permanent: as such also, he abideth a priest to all eternity of an order essentially distinct both from the Patriarchal and from the Levitical priesthood.

We shall now readily perceive the full import of the remainder of the apostle's exposition: with this key to the whole, the bare citing of it will be amply sufficient.

Consider HOW GREAT this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they, that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the Law, that is, of their brethren, though they come out of the loins of Abraham: but he, whose descent is not counted from them, received tithes of Abraham, and blessed HIM THAT HAD THE PROMISES. And, without all contradiction, THE LESS is blessed of THE BETTER. And here MEN THAT DIE receive tithes: but there he received them, of whom it is witnessed that HE LIVETH. And, as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham—For, after the similitude of Melchizedek, there ariseth another priest; who is made, NOT AFTER THE LAW OF A CARNAL COMMANDMENT, but AFTER THE POWER OF AN ENDLESS LIFE. For he testifieth,

*Thou art a priest FOR EVER after the order of Melchizedek.*¹

5. If I be right in this view of the character of Melchizedek, we shall soon find the same illustrious personage again appearing to Abraham.

Omitting other less striking manifestations of the Divine Word,² I pass to that very extraordinary one, which is recorded as taking place immediately before the destruction of Sodom and Gomorrha.

The narrative opens with informing us, that *Jehovah appeared unto Abraham in the plains of Mamre*: and it then proceeds to point out the mode of this appearance, or the mode (as it is expressed somewhat more strongly in the original) wherein *Jehovah WAS SEEN of him*. As he sat at the door of his tent in the heat of the day, three beings in the form of men stood by him: and the chief of these is plainly that Jehovah, whom he is said to have then beheld; for the whole subsequent conversation is described as passing between Jehovah and Abraham. Now the three were not mere phantasms, airy and insubstantial: but the bodies, which they had assumed as their organs, were solid material bodies; for we are told, both that Abraham washed their feet, and that they actually eat of the provisions which he set before them. The bodies therefore were real human bodies, tangible as well as visible: and one of those

¹ Heb. vii. 4—9, 15—17.

² See Gen. xv. 1, 4. xvi. 9—14. xvii. 1, 22. xxi. 17, 19.

bodies, as is plain from the whole tenor of the narrative, was animated by the chief speaker Jehovah; who is said at the commencement of it to have *appeared unto* or to have been *seen of* Abraham, and who evidently (so far as the *mode* of appearance is concerned) was seen of him in the subsequently-mentioned form of a true and proper man.

Some have imagined, that we have here upon record a visible descent of the whole Trinity: and they have urged, in favour of their opinion, the remarkable change of number from plural to singular and from singular to plural, which so often occurs in the course of the narrative.

On this last circumstance I greatly doubt whether much can be built: for the plural form, be it observed, is never employed, where the speaker uses the exclusively peculiar tone of the Deity. But, to pass this by, there is an argument, furnished us by Holy Writ itself, which effectually confutes the supposition before us. The Word of God has repeatedly become visible in a human form; and the Divine Spirit has displayed himself, both in the figure of a dove, and under the semblance of cloven fiery tongues, so that there would be no obstacle to our believing that he also might have been one of the three men who conversed with Abraham: but we are expressly taught, that *no man hath seen God the Father at any time*, and he is therefore specially celebrated as the *invisible* Deity; hence we are evidently precluded from supposing the third man to be an appearance of the Paternal

Godhead.¹ Such being the case, we are compelled to discard the theory, which would make Abraham converse with a visible manifestation of the whole Trinity.

Yet one of the three men, who appear, is unequivocally spoken of as Jehovah: and we know (both from other parallel places, and from St. John's assertion that it is the peculiar office of the only-begotten Son to declare the Father), that the person, who upon all occasions visibly manifests himself, is the Word or Angel of God. We cannot doubt therefore, that this Jehovah, who appeared to Abraham under a human form, and who is exhibited as the principal speaker in the conversation, was God the Word; that special scope and object of all the three dispensations, and that being whom Jacob declares to be the Angel-God of his fathers. Here then we have another instance of the Divine Word visibly manifesting himself in a temporary human body, long before he was born permanently incarnate from the womb of the virgin.

As for his two companions, we seem compelled to esteem them created angels, who were enabled to render themselves visible to Abraham after the same manner as the Word; that is to say, by the assumption of temporary human bodies. The propriety of such an opinion is sufficiently evident from the sequel. Three men, in the first instance,

¹ John i. 18. Coloss. i. 15.

appear to Abraham. Next we are told, that *the men rose up from thence, and looked toward Sodom; and that Abraham went with them to bring them on the way.*¹ Afterwards we find Abraham still conversing with a single person denominated *Jehovah*: and, at the close of the discourse, we read, that *Jehovah went his way*, or rather (what strongly marks his human form) that *Jehovah walked away*; while *Abraham*, who had accompanied him, *returned unto his place.*² Now, though *three* men leave Abraham to go toward Sodom, *two* only out of the three arrive there; who spend the night under the roof of Lot, and who the next morning convey him and his family from the devoted city. What then becomes of the third? He clearly stays behind; and holds that conversation with the patriarch, wherein Abraham fruitlessly intercedes for the cities of the plain. The original number *three* therefore is reduced to *two*: and, as the incarnate Word is the person who stays behind, the two that visit Lot must be his two angelic companions. But the person, who stays behind, leaves Abraham at the close of their conversation: and the two created angels, who had meanwhile gone to Sodom, are plainly, *as* angels, mere subordinate executioners of God's will. The being however, who preëminently destroys the guilty cities and who appears as the chief agent in the work, is declared to be *Jehovah* himself: for it is said, that *Jehovah rained upon Sodom and upon Gomorrha brimstone and fire*

¹ Gen. xviii. 16.² Gen. xviii. 33.

from *Jehovah out of heaven*.¹ Jehovah therefore in a human form, when he left Abraham, must have again associated himself with the two angels, upon their return to Sodom after they had conducted Lot from beyond its precincts : and thus the original number *three* will be restored. But this same Jehovah, anthropomorphically visible upon earth, rains down fire and brimstone from an invisible Jehovah out of heaven. Now I see not how this passage, when viewed in connection with all the preceding context, can be understood : except that the Word of God or the Divine Angel of Jehovah, who had recently conversed with Abraham in the figure of a man, rained down fire out of heaven from the invisible Paternal Deity ; while two subordinate created beings, of the same nature as those, who appeared to Jacob at Mahanaim, who are denominated *God's host*, and who received from the patriarch no religious adoration whatsoever, acted as inferior ministers both of mercy and of judgment.²

6. There is yet another manifestation of the Divine Word to Abraham, much too remarkable to be passed over in silence.

When he was in the very act of sacrificing his son, agreeably to the command which he had received from God, his hand was arrested by the voice of the Angel of Jehovah, calling to him from heaven, and (if we may argue analogically from other parallel passages) visibly manifesting himself in a human form.

¹ Gen. xix. 24.

² Gen. xxxii. 1, 2.

Now, that this Angel of Jehovah, though sustaining (as the word imports) the office of a messenger, is nevertheless the God of Abraham and therefore the God Jehovah; for Abraham worshipped no other God but Jehovah: that this Angel is the God of Abraham, is abundantly clear both from his own language and from the behaviour of the patriarch. *Lay not thine hand upon the lad*, says the being here spoken of as the Angel of Jehovah, *neither do thou any thing unto him: for now I know, that thou fearest GOD; seeing thou hast not withheld thy son, thine only son, from ME.*¹ This language is very remarkable. Abraham's fear of GOD is demonstrated from the circumstance of his not withholding his son from THE ANGEL: that is to say, he is proved to be a devoted worshipper of THE TRUE GOD, because he was ready to sacrifice his son to THE ANGEL OF JEHOVAH. Such an argument is worse than unintelligible; if the being, who spoke to him, was a mere created angel: for, in that case, it will plainly go to demonstrate, that our best mode of proving our fealty to THE TRUE GOD is to perform the most solemn act of religion in honour of A CREATED SPIRIT. Hence, as God so strongly declares that he is a jealous God and that he will not give his glory to another; we are inevitably bound to conclude, unless we would make Scripture altogether inconsistent with itself, that the Angel of Jehovah, who speaks to Abraham from heaven, is no other than the true God.

¹ Gen. xxii. 12.

With this conclusion both the behaviour and the words of Abraham perfectly agree. He offers up a ram, in lieu of his son, evidently to the being who had said *Thou hast not withheld thy son from me*; in other words, he offers up a sacrifice to THE ANGEL OF JEHOVAH: and he denominates the place, where the transaction occurred, *Jehovah-jireh* or *Jehovah shall be seen*; in double reference, both to the apparition which he had beheld, and to a future extraordinary manifestation of Jehovah in that very place as a devoted victim similar to Isaac. Accordingly, by uninterrupted tradition from Abraham himself, if I mistake not, was established the prophetic apophthegm, which Moses declares to have been familiar even to his own day: *Jehovah shall be seen in the mountain.*¹ That very Jehovah, who appeared to Abraham in the character of *an angel* or *messenger*, shall again appear on the summit of this same mountain Moriah or Calvary, and shall exhibit in his own person that bloody tragedy of which the interrupted sacrifice of Isaac was but a scenical representation.

7. Jehovah is twice said to have appeared to Isaac: but, as we have no additional particulars, we can only say in general, that the word *appeared* must denote *a visible manifestation*; and, as we know that the Angel of Jehovah is the person who

¹ Gen. xxii. 14. The passage is most unhappily rendered in our common English translation, *In the mount of the Lord it shall be seen.* The Greek, save that it erroneously uses the past instead of the future tense, rightly expresses it, *Εν τῷ ὄρει Κυρίου ὡφθῇ.*

thus manifests himself and that no man hath seen God the Father at any time ; we may be sure, that the same being, who conversed with Abraham, conversed also with Isaac.¹

When we descend however to the next generation, we both find some of the most extraordinary appearances upon record, and have an explicit statement of the nature and character of that being who was alike manifested to Abraham and to Isaac and to Jacob.

8. As the last of these patriarchs journeyed to Padan-Aram, he slept at a place, which, in consequence of his vision, he denominated *Beth-El* or *the house of God*. Here he beheld in a dream what I take to have been a four-square stair-case, similar in form to the Babylonian tower of Belus or to one of the pyramids of Egypt, and representing the holy Paradisiacal mount of God.² Its ample basis rested upon the earth, and its tapering summit appeared to reach unto the heavens. On its four sides, the ministering angels of God were ascending and descending : and upon its top conspicuously stood Jehovah himself. Now, as Jehovah was thus visible to Jacob, he must have been Jehovah the Word or the Angel : and I think it evident, that he was then revealed, as the supreme Archangel, or the lord of the inferior angels, or the captain (as he is elsewhere styled) of the host of Jeho-

¹ Gen. xxvi. 2, 24.

² See my *Origin of Pagan Idol.* book v. c. 7. § II. 1. (1.)
book vi. c. 6. § I. 3. (6.)

vah. In this capacity, we find him denominated *Michael the Archangel*: and he is represented, both as *one of the chief princes*, and as *the great prince* who peculiarly stands up in behalf of his people whether under the Levitical or under the Christian dispensation.¹

Such then was the Jehovah, beheld by Jacob; such the being, who declares himself to be the Lord God of Abraham and of Isaac. But Jacob asserts, that the God both of those patriarchs and of himself was *the Angel which redeemed him from all evil*: and Hosea declares, that this Angel-God of Jacob, whom he found in Beth-El, was Jehovah the God of Hosts.² It is plain therefore, that an Angel or Messenger of some other being was the God of the patriarchs: and yet this God of the patriarchs is positively stated to be no other than Jehovah himself; while the patriarchs are universally described, as worshipping the true God, and as abhorring idolatry. Who then was the extraordinary being, whom they adored as very Jehovah, and who yet (as his title necessarily imports) acted as the Angel or Messenger of some other being? — Christ, when permanently incarnate upon earth in a human form, claimed unequivocally to himself the character of that Jehovah, who was seen by Jacob at Beth-El on the summit of the pyramidal stair-case. *Verily verily I say unto you, Hereafter ye shall see heaven open, and the angels of God*

¹ Dan. x. 13. xii. 1. Jude 9. Rev. xii. 7.

² Gen. xlviii. 3, 15, 16. Hos. xii. 2—5.

*ascending and descending before the Son of man.*¹

In this passage, our Lord evidently alludes to the vision of Jacob at Luz or Beth-El. But, in that vision, the angels ascended and descended before Jehovah, who stood conspicuous in a human form on the summit of the pyramid. Christ therefore claims to be the Jehovah, whom the patriarch then beheld, and whom he afterwards pronounces to be the Angel-God of his fathers. Hence it follows, — that Christ claims to be that being, who in the Old Testament is styled *the Angel* or *Word of Jehovah*, and who though sent by Jehovah is yet himself worshipped as Jehovah.

9. This last manifestation of the Word took place in a vision ; so that it was presented rather to the imagination, than to the bodily eyes, of Jacob : but, while he was returning from Mesopotamia into the land of Canaan, he literally beheld the same divine personage after a manner — perhaps even yet more extraordinary.

Having on a certain night sent on his family before him, he himself was left alone, sadly musing on the probability of an attack from his brother Esau. As he was thus engaged, a man ^{latter} wrestled with him, we are told, until the breaking of the day : and, when the stranger found that he prevailed not against him, he touched the hollow of his thigh and forthwith dislocated it. Jacob however firmly kept his hold upon his mysterious adversary ; and refused to let him go, unless he

¹ John i. 51. Gr. *ἐπι* here rendered *before*.

would first consent to bless him. The man then told him, that his name should no more be *Jacob*, but that henceforth he should be called *Israel*: and the reason, which he assigned for the change, was, that as a prince he had power with God and with men, and that he had prevailed in the contest. Upon this, Jacob demanded the name of the stranger: but his curiosity was instantly checked, though the desired blessing was bestowed upon him. His antagonist now seems to have suddenly withdrawn himself: and this circumstance, together with the extraordinary tone of authority which he had assumed, most probably led the patriarch to discern his true character. *Jacob*, it is said, *called the name of the place Peniel or the manifestation of God*: and his reason for so calling it he thus sets forth; *I have seen God face to face, and my life is preserved.*¹

Nothing can be more unequivocal than such a declaration. What he had seen, so far as external appearances were concerned, was a MAN like himself; for, by the act of wrestling, he had found him to be a real substance, and no airy phantom. But he asserts himself to have seen GOD face to face, while yet he had beheld nothing save a MAN. The conclusion therefore is inevitable, that this being, though in form and composition like a real MAN, was yet no other than very GOD.

Nor can it be said, that such a conclusion has been strained from a single difficult passage. Jacob

¹ Gen. xxxii. 23—30.

himself, shortly before his death, informed Joseph, that *the God of his fathers Abraham and Isaac, the God who fed him all his life long, was the Angel who redeemed him from all evil* : and Hosea, in a similar manner, teaches, when speaking of the circumstance now before us ; that *by his strength he had power with God, yea he had power over the Angel and prevailed, even Jehovah the God of hosts*.¹ The man therefore, with whom Jacob wrestled, was assuredly the Angel-God both of himself and of his fathers : and this God, though discharging the office of an angel or messenger to the invisible Jehovah, and though as such repeatedly appearing under the human form, is yet declared to be no less than Jehovah himself. In short, when the whole is laid together, Jacob's antagonist was plainly the anthropomorphic Word of God, who was afterwards permanently manifested in the flesh, and whose peculiar office it is to declare the unseen Father.

II. Thus repeatedly did the Angel of Jehovah, who was promised as the future Seed of the woman, reveal himself in a human form under the Patriarchal dispensation ; whether subsisting before the deluge, or after the deluge, or in its reformed though confined state in the families of Abraham and Isaac and Jacob. We shall equally find the same divine person, both introducing, and presiding over, the Levitical dispensation.

It will be proper however, that we should first

¹ Gen. xlviii. 15, 16. Hos. xii. 2—5.

notice what I am inclined to esteem the formal abrogation of Patriarchism among the now completely apostate Gentiles : for, as the Word was the special God of Patriarchism as well as of Judaism, concinnity itself seems to require, that none but he should abrogate the primeval system.

An account of this transaction we find recorded in the history of Balaam and Balak.

The king of Moab, alarmed at the approach of Israel, sent to Balaam, a patriarchal seer of the true God, that he should come and curse the invaders. Balaam, though speculatively orthodox, was practically an impious opposer of the counsels of Jehovah : hence, unless he had been withheld by a superior controuling power, he was well inclined, for the sake of honour and promotion, to execute the commission of Balak. Still he dared not act without first consulting the Lord : and then we are twice told, that *God came unto him* ; an expression which implies some sensible descent of Jehovah, though we are not specially told the manner in which he revealed himself. But light is rapidly thrown upon the subject, as we proceed with the history.

While Balaam was on his road to join the king of Moab, vainly and impiously hoping that God would permit him to earn the wages of iniquity, *the Angel of Jehovah stood in the way for an adversary against him*. Here, from the peculiarity of the expression, we are naturally led to anticipate, that this Angel of Jehovah is the same person as the Angel-God of the Hebrew patriarchs :

and his menacing attitude, as one bearing a drawn sword, appears to intimate, that he displayed himself to the prophet in his capacity of the supreme Archangel or the captain of the Lord's host. His subsequent conversation with Balaam abundantly demonstrates, that such is his real character. Jehovah opens the eyes of the seer; and then first he beholds the Angel of Jehovah, standing in the way with his sword drawn in his hand. This particular shews, that the form, which he saw, was that of a man: but the language, which he heard, was that of God. *Behold, says the terrific appearance, I went out to withstand thee, because thy way is perverse before ME. Go with the men: but only the word, that I shall speak unto thee, that thou shalt speak.*¹ This assuredly is not the style of a mere created delegate: nor did Balaam understand it as such. *The word, that GOD putteth in my mouth, says he, that shall I speak.*² This declaration to Balak is palpably the echo of what the Angel of Jehovah had said to him on the road. *The word that I shall speak unto thee,* — is the language of the Angel who had just before told the prophet, *Thy way is perverse before ME: The word that GOD putteth in my mouth,* is the explanatory echo of Balaam. Hence it is clear, that, in the apprehension of Balaam, the anthropomorphic ANGEL OF JEHOVAH was no other — than the GOD by whom he was inspired.

Every thing being now prepared, and a sacrifice

¹ Numb. xxii. 32.

² Numb. xxii. 38.

having been duly offered, Balaam leaves the king and his attendants, that *Jehovah might come and meet him*. Accordingly, *God did meet him*, and *Jehovah put a word in his mouth*: upon which *he returned to Balak*; that is to say, he returned from the visible presence of Jehovah, who had revealed himself to him apart.¹ Now, when we recollect the previous manifestation of the Angel, and when we call to mind that God the Father is declared to man solely by the agency of his anthropomorphic Word; we can scarcely doubt, both that what Balaam then beheld was a person in a human figure, and that that person was the Angel of Jehovah.

But let us attend more particularly to his own language: for that most fully explains the nature of the being, who had appeared to him on the road.

*Balaam the son of Beor hath said, even the man whose eyes were opened hath said. He hath said, which heard the words of God, which saw the apparition of the Almighty; falling prostrate, but having his eyes opened.*²

These words plainly refer to the events of his journey. Our translators have thought fit to describe the prophet as *falling into a trance*: but, in the original, there is no mention of any trance; and indeed his very declaration, that *his eyes were opened*, seems almost purposely introduced to pre-

¹ Numb. xxiii. 3—6, 15, 16.

² Ibid. xxiv. 3, 4, 15, 16.

vent any such idea. The Hebrew word simply expresses *falling prostrate*, that is to say, *falling down in an act of adoration*: and Balaam clearly alludes to the attitude which he assumed, when first his eyes were opened to behold the Angel of Jehovah; *he bowed down his head, and fell flat on his face.*¹ We have a similar reference to the same transaction in the words, which are annexed to those descriptive of his posture; I mean the words, *having his eyes opened*. When first he met the Angel, he saw him not: but afterwards *Jehovah opened his eyes*; and then he beheld *the Angel of Jehovah standing in the way.*² Thus *falling prostrate*, and thus *having his eyes opened*; he *heard the words of God, and saw the apparition of the Almighty*. Now what he heard, under such circumstances which he so anxiously brings forward and insists upon, were the words of the Angel; and what he saw, at the same time, was the anthropomorphic apparition of that mysterious being. Hence it follows, that the Angel, who then manifested himself, was God, even the Almighty. The whole mind of Balaam was so occupied with this awful visit, that he in fact takes the leading circumstances of it, as prominently descriptive of his own prophetic character, as constituting a mark or badge by which he might be known from any pretended seers of the now expiring Patriarchal Church. *Balaam the son of Beor hath said, even the man whose eyes were opened hath said. He hath said, which heard the words of God, which*

¹ Numb. xxii. 31.² Ibid.

saw the apparition of the Almighty ; falling prostrate, but having his eyes opened.

Here spoke the last voice of Patriarchism : for the Levitical dispensation, having been ordained in the wilderness, was now on the point, of being nationally established in the promised land, and of being thus set forth to the Gentiles as the future organ by which God would communicate with man. The last true prophet therefore of the general house of Seth and of Noah was constrained by the Holy Spirit, with whatever reluctance, — to pronounce the inauguration of a new system, — to dissolve consequently the former system, and — yet by announcing the future appearance of a — victorious Saviour to leave the haply penitent Gentiles neither in despair nor in ignorance. Accordingly we find, that a lively expectation of some potent Deliverer and Reformer, the conqueror of the serpent and the progeny of the High Supreme, derived, partly from the long-remembered discourse of Balaam, and partly from still more ancient Abrahamic or Noëtic tradition, never ceased to prevail, with more or less distinctness, throughout the entire pagan world ; until the eastern Magi, guided by a preternatural meteor, came to seek the Star, who was destined to rise out of Israel and to exterminate all the Typhonian votaries of idolatry. From this time however, except through the medium of God's chosen people, the apostate children of Noah, who had adopted the worship of the creature rather than that of the Creator, had no intercourse with heaven ;

so that, when at length the day-spring from on high visited them, they were found, notwithstanding some feeble scintillations of old patriarchal light, walking in gross darkness, and dwelling in the very land of the shadow of death.

1. Since Moses was the appointed prophet of the Levitical dispensation, we must obviously expect, that he would receive his commission from the same divine being who had manifested himself as the God and grand object of Patriarchism. Accordingly, the very personage, who had appeared to the early fathers, appeared also to the Hebrew legislator.

While he was feeding the flock of Jethro in Horeb, he beheld a thicket blazing with fire. At first, he supposed it to be only some extraordinary natural phenomenon: for we are told, that *he turned aside to see this great sight, why the bush was not burned.* But, when he approached nearer to contemplate the spectacle, he then distinctly perceived the Angel of Jehovah in the midst of the flaming thicket.

Now in what light are we to consider the being, who is here denominated *the Angel*? Are we to view him, as a mere created delegate of heaven: or are we to esteem him no less than God himself, though he bears the official appellation of a *Messenger*? As the narrative advances, we read, that, *when JEHOVAH saw that he turned aside to see, GOD called unto him out of the midst of the bush.* The GOD JEHOVAH then was the being in the midst of the thicket: but we had just before

been told, that the being, who appeared to Moses out of the midst of the bush, was THE ANGEL OF JEHOVAH: therefore THE ANGEL OF JEHOVAH is no other than THE GOD JEHOVAH himself.

Agreeably to this conclusion, the person, who was visibly manifested in the midst of the blazing thicket, doubtless, I think, from the analogy of those passages which have already been considered, under his usual form of a man: the person, who was thus visibly revealed, declares to Moses; *I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.* Upon which Moses *hides his face: for he was afraid to look upon God.* Now the God of Abraham and of Isaac and of Jacob, according to the express testimony both of the last patriarch and of the prophet Hosea, was the Angel of Jehovah: and this Angel of Jehovah is said to appear to Moses in the midst of the bush. Hence, we cannot doubt, that the person, who here solemnly claims to be the God of the Hebrew patriarchs, is that very Angel of Jehovah, who then appeared to Moses, and who had previously wrestled with Jacob in the form of a real and substantial man.*

2. Thus did Moses receive his commission from that Angel of Jehovah, who was professedly the God of the Patriarchal dispensation: and, agreeably to the tenor of it, we soon find the same divine personage acting a conspicuous part both in the exodus and in the entire pilgrimage of the children of Israel.

* Exod. iii. 1—6.

When the chosen people quitted the land of Egypt, *Jehovah*, we are told, *went before them by day in a pillar of a cloud to lead them the way, and by night in a pillar of fire to give them light; to go by day and by night.*¹ This extraordinary appearance attended them during the whole of their wanderings: *he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.*² *Jehovah* then himself was in the pillar: the question therefore is, in what manner he was thus present. Now, scarcely has the divine presence been asserted, when we forthwith read, that *the Angel of God, which went before the camp of Israel, removed and went behind them: and the pillar of the cloud went from before their face, and stood behind them.*³ Hence it is plain, that the mode, in which *Jehovah* was present in the cloudy and fiery column, was by the presence of his Angel: and this Angel is both called *Jehovah*, for it is said that *Jehovah went before them in a pillar of a cloud*; and likewise acts under the special style and appellation of *Jehovah*, for we read that *Jehovah looked unto the host of the Egyptians through the pillar of fire and of the cloud and that he troubled the host of the Egyptians.*⁴ The Angel therefore of *Jehovah*, here spoken of, must inevitably be *Jehovah* himself, the God alike both of the Patriarchal and of the Levitical Church.

¹ Exod. xiii. 21.² Exod. xiii. 22.³ Exod. xiv. 19.⁴ Exod. xiv. 24.

(1.) Whether he was visible, under his accustomed human form, in the midst of the fire and the vapour, we are unable positively to determine: but, since Moses actually beheld him in the burning bush, the probability is, that glimpses of his awful figure would from time to time be caught through the occasional openings of the flame and the cloud. At all events, we may be sure, that this Angel of Jehovah, who was present in the column, is the being, who, from that very circumstance, is styled *the presence of Jehovah* or more fully by Isaiah *the Angel of Jehovah's presence*.¹

Very remarkable is the language, used by the prophet respecting that divine personage: for he asserts, that he attended the Israelites during the whole of their pilgrimage; and he intimately associates him with Jehovah and with another being denominated *the Holy Spirit of Jehovah*.

I will mention the loving kindnesses of Jehovah and the praises of Jehovah, according to all that Jehovah hath bestowed on us and the great goodness toward the house of Israel, which he hath bestowed on them, according to his mercies and according to the multitude of his loving kindnesses. For he said, Surely they are my people, children that will not lye. So he was their Saviour. In all their affliction he was afflicted, and the Angel of his presence saved them. In his love and in his pity he redeemed them: and he bare them, and carried them, all the days of old. But they rebelled, and vexed

¹ Exod. xxxiii. 14, 15. Isaiah lxiii. 9.

*his Holy Spirit: therefore he was turned to be their enemy, and he fought against them.*¹

(2.) This Angel of Jehovah's presence, under the very appellation of *Jehovah*, spake, we are told, *unto Moses face to face, as a man speaketh unto his friend*; ² language, than which stronger cannot be used to point out the same visible figure as that which was manifested to the early patriarchs: and, though no man hath seen God the Father at any time; yet such was the special grace shewn to the Hebrew lawgiver, that, so far as his glory could be visibly displayed to mortal man, to *him it was displayed*.

Thou canst not see my face, said the Lord to his favoured servant; *for there shall no man see me, and live.* And *Jehovah* said, *Behold there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock; and will cover thee with my hand, while I pass by: and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen.*³

Here, if I mistake not, the speaker is God the Father: and I argue the point in the following manner. He declares, that his face shall not be seen, and that no man shall see him and live; using language strictly analogical to that of St. John, *No man hath seen God at any time.* But the face of his Angel has repeatedly been seen by

¹ Isaiah lxiii. 7—10.

² Exod. xxxiii. 11.

³ Exod. xxxiii. 20—23.

man, and yet death has not been the consequence. Therefore the speaker in the present passage cannot be that divine person, who has frequently manifested himself under a human figure, and who is denominated *the Word* or *Angel of Jehovah*.

(3.) I apprehend, that the Father is the speaker also in the following passages, and that the promised Angel is the Divine Word who is alike the special covenant God of all the three dispensations.

*Behold, I send the Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice ; provoke him not, for he will not pardon your transgressions : for my Name is in him. But, if thou shalt indeed obey his voice and do all that I speak ; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee, and bring thee in.*¹

*Go now, lead the people unto the place of which I have spoken unto thee : behold, mine Angel shall go before thee.*²

*Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it. And I will send the Angel before thee : for I will not go up in the midst of thee, for thou art a stiff-necked people ; lest I consume thee in the way.*³

¹ Exod. xxiii. 20—23.

² Exod. xxxii. 34.

³ Exod. xxxiii. 1—3.

In these several passages Jehovah declares, that he will send his Angel with the Israelites ; and in one of them he speaks of that Angel contradistinctively to himself, intimating that *the Angel* should go and that *he* would *not* go before them : yet, in the whole sequel of the history, Jehovah is described as the peculiar God of the nation, directing their marches, laying down their institutes, and from time to time issuing forth his commands to Moses. Hence the great prophet, immediately before his death, states it to be a well known characteristic of Israel, then on the point of crossing Jordan after having abode forty years in the wilderness, that JEHOVAH ALONE *did lead him, and there was no strange god with him.*¹

Now in what manner are we to reconcile this apparent contradiction ? Jehovah declares, that he will *not* go up with the people, but that he will send his Angel before them : yet, notwithstanding such a declaration, we find, that Jehovah *does* go up with the people, and that he acts throughout both as their guide and as their legislative sovereign. I see not how the difficulty can be solved, except by admitting that the Angel spoken of is himself Jehovah, though contradistinguished from another person also denominated *Jehovah* ; agreeably to the joint assertion of Jacob and Hosea, that the Angel, who took so active a part under the first dispensation, was at once both Jehovah and the God of Abraham and of Isaac.

¹ Deut. xxxii. 12.

With such a solution the character, which is given of this mighty Angel, will excellently accord. *My Name is in him*, says Jehovah respecting his extraordinary messenger : *beware of him, and obey his voice ; provoke him not, for he will not pardon your transgressions.* Surely this language must be inapplicable to any creature, however exalted. When our Lord said to the paralytic, *Thy sins are forgiven thee* ; it was justly reasoned by the Pharisees, *Who is this which speaketh blasphemies ? Who can forgive sins but GOD ALONE ?* The conclusiveness of the argument Christ did not deny : but he urged a present miracle as an incontrovertible proof, that the Son of man enjoyed this power.¹ Now the Pharisees, on their own principles, must have supposed, that the Angel, in whom was the Name of Jehovah, was the true God : for it is positively asserted by the Deity himself, that he had the power of withholding pardon from transgressions in case his voice should be disobeyed.

3. After Joshua had succeeded Moses in his office, and when he now lay before Jericho, the same divine being appeared also to *him*, still in his accustomed form of a man.

The character, which he then claimed to himself, was that of the supreme Archangel or the captain of Jehovah's angelic host ; and he bore a drawn sword in his hand, as when he was manifested to Balaam. His language is precisely the same, as that used by the Angel of Jehovah when he ap-

¹ Luke v. 20—24.

peared to Moses in the burning bush: *Loose thy shoe from off thy foot; for the place, whereon thou standest, is holy.*¹ Nor, like that Angel, does he assume to himself a less exalted style than the style of very Jehovah. The general sense of the context evidently shews, that the sixth chapter of the book of Joshua ought, by those who thus divided the originally unbroken text of the Bible, to have been made to begin at the thirteenth verse of the preceding chapter, and consequently that there ought to have been no pause or interruption between the two chapters as they are now exhibited. The reason is this. As the apparent sense is now presented to the English reader, the Archangel manifests himself to Joshua without delivering to him any message whatsoever, unless the injunction to loose off his shoe can be deemed a message. But we cannot imagine, that a person of such dignity would be revealed absolutely to communicate *no* intelligence. We must therefore, in order to procure his message, annihilate the ill-judged division of the present fifth and sixth chapters: and the whole passage will then be perspicuous and intelligible. The message is, that Jericho is delivered into the hand of Joshua; and, to accomplish this point, certain directions are given, which the priests and the people are carefully to observe. Such is plainly the message, which the anthropomorphic Archangel descends to communicate. But Jehovah himself is said to have been the speaker,

¹ Josh. v. 15. Exod. iii. 5.

who communicated it. Therefore the Archangel is Jehovah.¹

4. When Joshua was dead, the same divine personage still continued to superintend the affairs of Israel, and still from time to time visibly manifested himself in a human form.

We hear of him for the first time remonstrating with the people, because they had neglected to extirpate idolatry.

The Angel of Jehovah came up from Gilgal to Bochim, and said : I made you go up out of Egypt, and have brought you unto the land which I swore unto your fathers ; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land ; ye shall throw down their altars. But ye have not obeyed my voice. Why have ye done this ? Wherefore I also said, I will not drive them out from before you : but they shall be as thorns in your sides, and their gods shall be a snare unto you. And it came to pass, when the Angel of Jehovah spake these words unto all the children of Israel, that the people lifted up their voice and wept.²

It is abundantly clear, that the Angel of Jehovah here mentioned is that Angel, in whom was the Name of Jehovah ; because we find the very same office ascribed to each. Now the Angel, spoken of in the present place, declares himself to be the person, who brought up the Israelites from Egypt, who promised the land of Canaan to their fathers,

¹ Josh. v. 13—15. vi. 1—5.

² Judg. ii. 1—4.

and who had entered with them into a special covenant. The inference is obvious and undeniable, that this Angel must be Jehovah the God of the Hebrews.

5. The same being, under the same appellation of *the Angel of Jehovah*, afterwards revealed himself to Gideon : and the terror, which that chieftain displayed lest he should die in consequence of having *seen the Angel of Jehovah face to face*, sufficiently shews the opinion which he entertained of his essential dignity.

Jehovah, as Gideon well knew, had said to Moses ; *Thou canst not see my face : for there shall no man see me, and live.*¹ Hence originated his dread : but, if he believed the apparition to be only a created angel like one of those whom Jacob beheld at Mahanaim, he would no more have apprehended any danger of death than Jacob then did.²

6. This fear of Gideon was exactly analogous to that of Manoah ; and the exclamation of the latter serves admirably to explain the terror of the former.

The Angel of Jehovah successively appeared to the wife of Manoah, and to Manoah himself, in a human form : nor do they at the first seem to have been *certain* that he was any thing more than a man of God or a prophet, though some ineffable dignity in his countenance led them early to *suspect* his true character. To the inquiry respecting his

¹ Exod. xxxiii. 20. ² Judg. vi. 11—24.

Name, that Name of Jehovah which was in him essentially, he replies; *Why askest thou thus after my Name, seeing it is wonderful?* Afterwards, when he mounts to heaven in the flame of the altar, Manoah is forthwith convinced, that he is indeed the Angel of Jehovah. But what is his remarkable observation upon the circumstance; and what, the scarcely less remarkable answer of his wife? *We shall surely die, because we have seen God. But his wife said unto him: If Jehovah were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have shewed us all these things, nor would as at this time have told us such things as these.* The person, whom they had beheld, was doubtless the Angel of Jehovah in the form of a man. Yet Manoah dreads instant death, on the special ground of their having seen GOD: and his wife acknowledges, that it was indeed JEHOVAH who had been conversing with them, but expresses her hopes of safety from the gracious manner in which he accepted the sacrifice.

It is to be observed, that the inspired historian, while stating their language, does not express any disapprobation of it; which he assuredly would have been led to do, if Manoah and his wife had erroneously supposed a created angel to be the Supreme God. In that case, their idolatry, however unintentional, would have required immediate correction, lest others should be led away into the same mistake: nor can we forget, how St. John was instantaneously rebuked by a created angel, to

whom he prostrated himself; evidently, I think, under the false impression that he was an appearance of the Angel of Jehovah, to whom divine worship had always been paid by his forefathers.¹ This remarkable difference indubitably proves, that the Angel of Jehovah was a being essentially unlike all created angels. *Worship God*, says a pure spirit to the apostle; that is to say, *God only*. But the Angel of Jehovah was worshipped, without any censure being attached to his worshippers. Therefore the Angel of Jehovah must be God.²

III. Enough has been now said to shew, that the Angel of Jehovah was the God of the Levitical dispensation no less than of the Patriarchal, and that he was accustomed on various occasions to manifest himself to his worshippers under a substantial human form. Omitting therefore to dwell particularly on his appearance to David,³ to Nebuchadnezzar,⁴ to Daniel,⁵ and to Amos,⁶ I pass on to the third or Christian dispensation.

1. It might readily be anticipated *a priori* even from the very fitness of the thing, that, if the Divine Word displayed himself corporeally under the two preparatory dispensations, much more might he be expected to appear in some eminent and extraordinary manner under the last and consummating dispensation.

Accordingly, as the earliest promise set forth a

¹ Rev. xxii. 8, 9.

² Judg. xiii. 2—23.

³ 2 Sam. xxiv. 16, 17.

⁴ Dan. iv. 13. iii. 25.

⁵ Dan. vii. 13.

⁶ Amos vii. 7—9. ix. i.

descent of the great Angel after a manner and for an end considerably differing from any thing which has occurred either under Patriarchism or under the Law ; because, in the descent there foretold, the Word is both to be born of a woman and to be bruised as to his mortal part by the infernal serpent : so the canon of the Hebrew Scriptures, which specially belonged to the Levitical dispensation, closes with announcing the speedy advent of this mysterious personage ; and thus chaunts the death-song of that dispensation, just as Balaam had chaunted the death-song of Patriarchism.

(1.) At the period of the restoration from Babylon, a matter necessary to be effected in order that various prophecies relative to the nativity of Christ might be accurately accomplished, much important information on this point is communicated to Zechariah.

In one of his visions, he beholds the Angel of Jehovah in the act of interceding with Jehovah on behalf of Judah : that is to say, he beholds the Word, under the same human form which he was wont occasionally to assume, addressing the invisible God in his federal capacity of a mediator.¹

In another of them, by recording a very remarkable declaration of Jehovah, he teaches, that God was about to dwell in the midst of Judah, that many of the heathen nations should then become his people, and yet that this august being who claims to himself the incommunicable name of

¹ Zechar. i. 11—13.

Jehovah professes to be sent by *Jehovah*. Thus saith *Jehovah* of hosts : After the glory hath he sent me unto the nations which spoiled you ; for he, that toucheth you, toucheth the apple of his eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants : and ye shall know, that *Jehovah* of hosts hath sent me. Sing and rejoice, O daughter of Zion : for, lo, I come ; and I will dwell in the midst of thee, saith *Jehovah*. —

And many nations shall be joined unto *Jehovah* in that day, and shall be my people : and I will dwell in the midst of thee, and thou shalt know that *Jehovah* of hosts hath sent me unto thee.¹ 'The

period, assigned for this dwelling of *Jehovah* sent by *Jehovah* in the midst of Judah, is that, when the nations should be joined to this august messenger and should become his people. But events have demonstrated the period, thus described, to be the period of our Lord's personal ministry and of the early preaching of the Gospel to the Gentiles. Hence it must needs follow, that the *sent*

— *Jehovah*, foretold by Zechariah, is no other than

— Christ. But the whole analogy of the Hebrew Scripture proves, that the *sent Jehovah* is the same person as the Angel or Messenger of *Jehovah*, whom we have already seen to be the God both of the Patriarchs and of the Israelites. Therefore

— Christ is that Angel of *Jehovah*, who so repeatedly manifested himself under a human form during the continuance of the two first dispensations.

¹ Zechar. ii. 8—11.

In a third vision, the prophet beholds Joshua the high-priest standing before this same Angel of Jehovah and Satan attempting to resist his gracious purposes of mercy. On that occasion, Jehovah promises, by the mouth of his Angel, that in due time he *will bring forth his servant the Branch*; that is to say, the righteous Branch, which Isaiah had foretold should spring from the family of Jesse, and which should be characterised by the circumstance of the Gentiles seeking to it.¹

In a fourth vision, he celebrates the Angel under his other name of *the Word*; still describing him, as being officially the Messenger of Jehovah. *Moreover, the Word of Jehovah came unto me, saying: The hands of Zerubbabel have laid the foundation of this house; his hands also shall finish it: and thou shalt know, that Jehovah of hosts hath sent me unto you.*² It is evident, that the *sent Word* in this passage cannot but be the same as the *sent Jehovah* in a former passage.

Lastly in a fifth vision, though it doubtless relates to the yet future excision of the Antichristian faction, he declares, that *the feet of Jehovah shall stand upon the mount of Olives, which is before Jerusalem on the east.*³ Now this expression seems plainly to denote a visible anthropomorphic appearance of the Angel of Jehovah: and it is worthy of observation, that, in the days of his first advent, the mount of Olives, which will hereafter

¹ Zechar. iii. 1—8.

² Zechar. iv. 8, 9.

³ Zechar. xiv. 3, 4.

cleave in the midst beneath him, was a favourite haunt of our blessed Saviour. I may here remark, as a curious circumstance, that the Rabbins, however pertinaciously they may deny Jesus to be the Messiah, speak of the manifestation here announced as already past, and that they limit its duration to three years and a half which is the identical time allotted to the personal ministry of Christ.¹ Whence they derived such an opinion, I pretend not to determine: most probably they borrowed the specified period from the prophetic half week mentioned by Daniel or from the three times and a half during which the little horn is to be in opposition to the Messiah.

(2.) The same theme is pursued by Malachi, who expressly teaches us, that the promised Deliverer was to be the Angel of Jehovah.

This being he denominates *the Angel* or *the Messenger of the covenant*, in whose character as their national God the Jews were wont to delight; speaks of him as suddenly coming to his own temple; puts a speech into his mouth, under the peculiar name of God; and declares, that his coming close upon the heels of his harbinger the mystic Elijah is the coming of Jehovah himself.²

That Malachi here foretold the Messiah, was fully acknowledged by the Jewish doctors in our

¹ R. Jochanan said, Three years and a half was the Shechinah standing on the mount of Olives and crying; *Seek the Lord while he may be found, call upon him while he is near.* Martin. Pug. p. 661. cited by Jamieson.

² Malach. iii. 1—6. iv. 2—6.

Saviour's time, as is manifest from the question put to him by his disciples immediately after the transfiguration: *Why then say the scribes, that Elias must first come?*¹ Nor does Christ deny the propriety of the interpretation: on the contrary, he confirms it. But, if Christ were the person foretold by Malachi: then the temple at Jerusalem was dedicated to *him*; then *he* was the Angel of the covenant; then *he* was Jehovah, the Angel of Jehovah, who throughout the entire Hebrew Scriptures appears as the God of the two first dispensations.

(3.) In this dying song of the Levitical Church, the holy prophet Daniel takes a very important part.

He flourished synchronically with the restoration of Judah: and, as he witnessed the expiration of the seventy years of the captivity; so he specified a determinate period, within which the Most Holy One should be anointed, within which the essential Righteousness of the eternal ages should be made to come, and within which the Messiah should make atonement for iniquity. When these matters should have been accomplished, and partly indeed in the very course of their accomplishment; the anointed Prince should dissolve the Levitical dispensation, by divorcing from him his allegorical consort, and by putting an end to the characteristic sacrifice and meat-offering.²

¹ Matt. xvii. 10.

² Dan. ix. 24—27. See my Diss. on the lxx weeks, c. iv. p. 228, 229.

Here then we have, both the times of the Messiah accurately defined, and a direct assertion that the second dispensation should give way to a third as the first had already given way to the second. By other prophets, the badge of the third is stated to be a general admission of the Gentiles into covenant with God; a badge, which the very constitution of the second renders it incapable of bearing. The third therefore, like the first, is to be marked by *universality*: and the dissolution of the second, which in many predictions is only implied, is by Daniel unreservedly foretold.

2. We have now only to inquire, how far the Christian dispensation tallies both with the general design and with the standing declarations of its two predecessors.

To tally with them in these particulars, we may even *a priori* maintain it to be necessary, that Christianity should acknowledge as its God the same Angel of Jehovah, who was wont corporeally to manifest himself under the two first dispensations; that this anthropomorphic Angel should again appear under the third; that under the third however he should be born of a woman; and that, as the third is the consummating dispensation, he should under the third also submit to have his mortal frame bruised by the serpent in order that he might thus (as Daniel speaks) *make atonement for iniquity*.

Unless such be the characteristics of the third, it is plain, from the view which we have taken of the two first, that the concinnity of the whole

scheme will be entirely destroyed: for, without such characteristics, the third can never be made to harmonize with its predecessors. Abstract them; and what becomes of that Angel of Jehovah, who was confessedly the God of Patriarchism and of the Law, and who is solemnly announced as coming to his own temple preceded by an extraordinary herald mystically denominated *Elijah*? In that case, the Angel of Jehovah will have suddenly laid down his peculiar office of God's Messenger: in that case, he will have vanished from our eyes, as though he had never been: in that case, the two more ancient dispensations are superior in dignity to the last; for under *them* the divine Angel repeatedly displayed himself, but under the third his place is supplied by a mere man like any other child of Adam. Thus necessary is it to the general harmony of the whole system of grace, that the Angel of Jehovah should appear, at all events not *less* prominently, under the consummating dispensation, than under its two predecessors: for, without such a manifestation of the presiding Word, it is utterly impossible to establish any satisfactory connection between the three component parts of the system.

We have however most abundant proof, that the Angel of Jehovah, manifested in the human form, is the special God and King of the third dispensation, no less than of the first and of the second. This proof shall now be stated, that so the concinnity of the whole scheme may the more completely appear.

(1.) In the beginning of two of the Gospels, we read an account of the miraculous conception and birth of the Messiah: for we are told, that he had no mortal father, but that he was produced from the womb of a pure virgin by the immediate operation of the Holy Ghost. This happened, we learn, in accordance with an ancient prophecy, which foretold, that a virgin should bear a son, and should call his name *Emmanuel*.

Now by the title *Emmanuel* Christ was never literally designated: it was not the familiar appellation, by which he was known among men. How then are we to understand the assertion of the oracle? The answer is easy. In the Hebrew idiom, when a person is said to be called by a significant name which literally he never bore, the import is, that the name in question merely describes his character and office. Hence, as *Emmanuel* denotes *God with us*, and as this is said to be the name of the virgin-born Messiah; the meaning is, that, in point of character, the Messiah should *be* what the name actually *signifies*. The Messiah therefore, agreeably to his descriptive title, was *God with us* or *God visibly dwelling among us in a human form*. But this is a perfect definition of the Angel of Jehovah, as he was wont to appear under the two first dispensations. He also was Emmanuel or God with us: he also was God visibly manifested in a human form. The only difference is in the commencement and duration of the appearances. Heretofore he at once assumed the figure of a perfect man, and each display of

himself was but temporary : but now he was born an infant, and this consummating manifestation was permanent. Yet such an appearance was to be expected, long before it actually occurred. The promised Deliverer, whom Eve acknowledged to be very Jehovah, was nevertheless to be the Seed of the woman : and the offspring of the virgin was, in a similar manner, to be God with us.

When these various matters are put together, we are compelled, so far as I can judge, to identify Christ with the Angel of Jehovah. No man hath seen God the Father at any time. But Christ and the Angel, both have been repeatedly seen under a human form, and are repeatedly declared to be God. Therefore, while they plainly cannot be the invisible Paternal Godhead, they must as plainly be one and the same divine person. The conclusion is decidedly established by the very peculiar mode, in which Isaiah uses the name *Emmanuel*, almost immediately after his prophecy, that the child, so to be denominated, should be born from the womb of a virgin. He styles the region of Palestine *the land of Emmanuel*.¹ Now that region is always spoken of as the peculium of Jehovah, in his special character of the national God and King of Israel. But Jehovah, the national God of Israel, as both Jacob and Hosea positively declare, is that Angel of Jehovah, who so frequently revealed himself in the form of a man. Palestine therefore is the peculium of the Angel. But,

¹ Isaiah viii. 8.

according to Isaiah, it is also the land of the virgin-born Emmanuel. The Angel consequently and Emmanuel must be the same person: and that person must be the national God of Israel.

(2.) With this result the exordium of St. John's Gospel, according to its plain and natural acceptation, fully and perfectly harmonizes.

*In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.*¹

Afterwards the apostle goes on to state, that this divine Word or Light was in the world, and that the world knew him not though it was made by him; that he came unto his own, and his own received him not; and that he was made flesh and dwelt among us, full of grace and truth, while we beheld his glory, the glory as of the only-begotten of the Father. He then subjoins the text, which I have so frequently had occasion to make the basis of an argument. *No man hath seen God at any time: the only-begotten Son, which is in the bosom of the Father, he hath declared him.*²

That Christ is meant by the Word, is universally and indeed necessarily acknowledged; though some have idly fancied, that the title has been borrowed from the Platonic school. With whatever sem-

¹ John i. 1—5.

² John i. 18.

blance of plausibility this might be alleged against Justin and others of the fathers; yet it is a mere semblance, for Justin himself expressly declares that on this point he is solely indebted to Scripture: ^{and} we shall find it no very easy matter to establish a connection between the unlettered Hebrew apostle and the school of the Greek philosopher. In fact, St. John merely uses a title, which perpetually occurs in the Old Testament as a descriptive name of the Angel of Jehovah, and which is constantly used for the same purpose by the authors of the Targums. Hence his countrymen would fully understand his meaning: and, when they found, that he declared Christ to be the Word, that he pronounced him at the same time to be God, that he spoke of him as appearing under the familiar aspect of a man, and that he described him as the organ by which the invisible Godhead reveals himself to the world; when (I say) they found all this, they could not but suppose him to intimate, that Christ was the Word or Voice who spoke to the ancient prophets, and that he was that identical Word, who (according to the Chaldee Paraphrasts) created the world, and gave the Law to Moses on mount Sinai, and spoke to him face to face, and brought Israel out of Egypt, and marched before the people in the fiery column, and appeared to Abraham and Jacob in Mamre and at Beth-El. St. John speaks the language of his nation: and, by that language, his phraseology ought assuredly to be interpreted. Most irrelevant therefore is the gloss of those Socinians, who

+ are constrained, with whatever reluctance, to acknowledge the authenticity of the passage before us. They contend, that the Word is only said to be a god, in the same sense that the mere human delegates of Jehovah are sometimes called *gods*: and they assert, that the world created by him is not the material world, but the dispensation of the Gospel. But would any Hebrew, accustomed to the writings of the Old Testament and to the Targums of the ancient Paraphrasts, have thus understood the apostle? Such a person might indeed charge him with blasphemy for teaching that *Jesus* was the Word; just as the high-priest charged our Saviour with blasphemy, for appropriating to himself the character of that Son of man, whom Daniel beheld coming in the clouds of heaven, and whom they well knew to be the Divine Angel of Jehovah:¹ but he would never imagine, that the Word, who (according to the Paraphrasts) communicated the Law to Moses from the blazing top of Sinai, was a god, not by nature, but by mere delegation like the man Moses himself;² he would never imagine, that the Word, who (according to the same Paraphrasts) created the world, was, under this description, set forth, not as the creator of the material world, but as the promulgator of a new dispensation. On the contrary, he would evidently perceive, that both the inspired writers and the Targumists speak of

¹ Compare Matt. xxvi. 62 – 65. with Dan. vii. 13, 14.

² Exod. vii. 1.

the Word or the Angel, as being essential God and very Jehovah. Hence, when he observed St. John to declare, that the Word was both God and with God, that the Word created the world, and that this Word became incarnate in the person of the man Jesus as the organ of communication with the invisible Father: whatever he might think as to the propriety of identifying this august character with the lowly Nazarene, he could not but see, that Christ was indeed set forth, as the sent Jehovah, as the anthropomorphic Angel-God, of the Patriarchal and Levitical dispensations. With the Targums, in short, and the Old Testament in his hand, the Socinian gloss, I should conceive, would offer the very last sense, which he would think of ascribing to the perfectly familiar language of St. John.

(3.) But, as if this were not sufficient, we have the most positive assurance, that Christ is indeed the Jehovah of the Hebrew Church and the Angel-God who conducted the Israelites through the wilderness.

St. John asserts, that Isaiah foretold the judicial blindness of Israel, when he saw the glory of Christ and spake of him. The language of Isaiah himself on that occasion is, *Mine eyes have seen the King, Jehovah of hosts.* Hence it follows, that, in the judgment of the apostle, the Jehovah seen by Isaiah was Christ the Lord. But the comparison of the two passages will do more than prove our Saviour to be Jehovah. Isaiah declares, that the person, respecting whom he spoke, was

actually *seen* by him. No man however hath at any time *seen* Jehovah the Father. Therefore Jehovah the Father could not have been the person *seen* by Isaiah. Such being the case, the person, whom he *saw*, must have been the Angel of Jehovah, visible, as at other times, in a human form, and acknowledged to be the national God of Israel. But, according to St. John, the person, whom he *saw*, was Christ. Therefore Christ is the Angel of Jehovah, now permanently, as before occasionally, vested in a substantial human form.¹

The same doctrine is no less explicitly taught by St. Paul. Speaking of the Israelites in the wilderness, he says : *Neither let us tempt Christ ; as some of them also tempted, and were destroyed of serpents*. The person then, whom the Israelites tempted in the wilderness, was Christ. But, according to the Psalmist, *they tempted and provoked — the Most High God* : and, according to Moses, the person, who upon this occasion sent fiery serpents among them, was Jehovah. Christ therefore, in the judgment of St. Paul, is Jehovah the Most High God. The divine being however, who was with the Hebrew Church in the wilderness, is explicitly declared to be the Angel of Jehovah, or the Angel in whom is the Name of Jehovah ; that is to say, the Angel whom Jacob adored as the acknowledged God of his fathers. Hence it will follow, that the Word incarnate in the person of the man Christ is that anthropomorphic Angel of

¹ John xii. 37—42. Isaiah vi. 1—10.

Jehovah who was with the Hebrew Church in the wilderness.¹

(4.) Agreeably to these deductions, we find St. Paul, if I mistake not, bestowing upon our Lord the ancient title, which he bore under the two first dispensations.

Speaking of the affectionate zeal of the Galatians, who despised not his temptation which was in the flesh, he remarks, with a bold hyperbolè,

*Ye received me, as the Angel of God, as Christ Jesus.*² The structure of this passage seems plainly to require, that we should understand *Christ Jesus* to be *the Angel of God* mentioned by the apostle. But *the Angel of God* or *the Angel of Jehovah* is the special appellation of the often incarnate and visible God of the two first dispensations. Therefore Christ is that incarnate and visible God.

(5.) With this opinion the ordinary language, used both by him and of him, perfectly accords.

He always describes himself, and is described by others, as being *sent* by the Father, as descending from his original abode in heaven, and as taking upon himself our human nature. Now the import of his official title, *the Angel of Jehovah*, both in Hebrew and in Greek, is simply *the Messenger of Jehovah* or *the person whom Jehovah sends*. When Christ therefore is declared to be *sent* by the Father, he is in effect pronounced to

¹ 1 Cor. x. 9. Psalm lxxviii. 56. Numb. xxi. 6.

² Gr. Ὡς Ἀγγελον Θεου εδεξασθε με, ὡς Χριστον Ἰησουν. Galat. iv. 14.

be the Angel of Jehovah : and, that he is sent from the very presence of God or (as St. John expresses it) from *the bosom of the Father*, not sent as a mere human prophetic messenger is sent, we are most expressly taught by himself. *No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.¹ God sent not his Son into the world to condemn the world, but that the world through him might be saved.² I came forth from the Father, and am come into the world : again, I leave the world, and go to the Father.³ This is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent.⁴ And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.⁵*

In a similar manner, as St. John teaches that no man hath seen God at any time save as he is declared by the only-begotten Son which is in the bosom of the Father ; so Christ himself assures his disciple Philip, that whosoever hath seen him hath seen the Father, or that the Father is visible only in the person of the Son.⁶ Hence St. Paul maintains, that Christ is *the express image and glory of God*, that he is *the image of the invisible God*, that he is *God manifest in the flesh.*⁷ All these phrases relate to the mode, in which the Father, from the very earliest times, has been pleased to

¹ John iii. 13.² John iii. 17³ John xvi. 28.⁴ John xvii. 3.⁵ John xvii. 5.⁶ John xiv. 8, 9.⁷ Heb. i. 3. 1 Cor. xi. 7. 2 Cor. iv. 4. Coloss. i. 15.

1 Tim. iii. 16.

reveal himself to lost mankind. The agent, employed by him, is denominated *his Word* or *his Voice* or *his Angel* or *his Son*: and this agent, from first to last, has ever rendered himself visible and palpable by an assumption of the human form. Though sent by the Father, he is yet very Jehovah; and he stands specially displayed, as the God and corner-stone of all the three dispensations. Most justly therefore and most accurately is this frequently seen and constantly adored Angel of Jehovah styled by the apostle *the image of the invisible God* and *God manifest in the flesh*. There is but one being under three several dispensations, to whom such titles are applicable: and that being is the anthropomorphic Angel of Jehovah under Patriarchism and the Law, and the permanently incarnate Word of God under the Gospel.

(6.) On many occasions in old times, the Angel of Jehovah manifested himself in awful and resplendent majesty; though sometimes he veiled his glory in such a manner, that his servants might for a season converse with him, unconscious of the person whom they beheld, and deeming him to be only a fellow-mortal. Yet we always find him, ere he departed from them, giving some remarkable and decisive indication of his true character, that so they might honour him according to his essential dignity.

Exactly the same plan was adopted by Christ, when permanently incarnate. He commonly appeared as a mere mortal, visible and tangible; vested in a body, which differed in no respect from

our bodies, which was capable of taking aliment, and which was susceptible both of pain and of hunger. Yet, both before and after his passion, he exhibited himself to his disciples in all that effulgent majesty, which characterized the Angel of Jehovah; in order that they might be left in no doubt, as to his proper nature. Such was his appearance in the day of his transfiguration and in the day of his ascension: such was his appearance from heaven successively to St. Stephen and St. Paul: such also, in a measure at least, seems to have been his appearance to the two disciples, when he suddenly quitted them, after they had long unconsciously conversed with him on the road to Emmaus. These manifestations are the very counterpart of his ancient manifestations under Patriarchism and under the Law. The human form indeed remained: but it was clothed in an awful and almost insufferable splendor. On such occasions, he was eminently the express image and glory of the invisible God, merciful and gracious indeed, but irresistibly repressing every approach to unseemly familiarity. Even the beloved apostle, to whom in the days of his humiliation he had permitted the unreserved intercourse of human friendship, when in Patmos he beheld him, though still in form as a man, arrayed in all the characteristics of divine majesty, fell prostrate at his feet, as one dead with terror.* Both his appearance on this occasion, and the action of St. John, bear a close

* Rev. i. 10—20.

resemblance to the appearance of the Angel-God to Balaam and to the prostrate attitude of the fear-struck prophet.

(7.) We are taught to expect, that our Lord's return in the day of his second advent will be the inverted copy of his ascension, the same human form being alike visible on both occasions. *Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*¹

There is reason however to believe, that the great day of judgment is by no means limited to a single point of time, but that it includes the judgment of Christ's enemies upon earth as well as at the literal dissolution of the present mundane system. Hence it ought to be viewed, as commencing with the excision of the Antichristian faction, as extending through the whole predicted period of the millennium when happiness is judicially awarded to the righteous even in this world, and as terminating with the final separation of the good and the bad at the commencement of a future state of existence.² We have in Holy Scripture several very awful descriptions of Christ's appearance at the beginning of this great day of judgment; and in all of them he is still represented as manifesting himself in a human form. In the book of

¹ Acts i. 11.

² See this point discussed at large in Mede's Works. book iv. epist. 15. p. 762, 763. or the passage cited in my Treatise on the restor. of Judah and Israel. vol. i. p. 40—44.

Isaiah, we view him coming in dyed garments from Bozrah : in the oracles of Daniel, we see one like the Son of man, appearing with the clouds of heaven, or standing up under the name of *the great prince Michael* for the deliverance of his people : in the Apocalypse of St. John, we behold heaven opened, and the anthropomorphic Word of God borne rapidly on a white horse to deliver his friends and to take vengeance on his irreclaimable enemies. Each description tallies with its fellow, as to the human form, in which the Angel of Jehovah will then, as at other times, display the effulgence of his majesty.

Various opinions have been entertained concerning the millennian reign of Christ and his saints upon earth. In *the letter* of prophecy no doubt, a visible and personal manifestation of the Word, during the period of a thousand years, is unambiguously intimated : but, how such predictions are to be understood in *the spirit*, time alone, the great interpreter of the sacred oracles, can positively determine. Without presuming to decide upon so dark a question, I may at least be allowed to remark, that the supposition of an actual appearance of the Angel of Jehovah throughout the whole millennium presents nothing adverse to the general analogy of Scripture. There is no greater difficulty in conceiving a manifestation for the space of a thousand years than a manifestation for the space of thirty years : and, if the oracular presence of God were visibly displayed between the Cherubim

during a considerable part of the Levitical dispensation, even to say nothing of antediluvian Patriarchism ; I see no reason why it should be thought incredible, that the human form of Christ, surrounded with glory as when he was beheld by Paul and Stephen and John, should visibly preside, from the sanctuary perhaps of his holy mount Sion, over his Church while in its most perfect state upon earth. Whatever may be the event, I can discern in such a conjecture nothing abhorrent from the analogy of God's word.

(8.) We have yet to notice one very affecting particular, by which the character of the Angel-God was to be marked in the days of his appearance under the third and consummating dispensation.

It was foretold, that the Seed of the woman should bruise the head of the serpent, but that the serpent should bruise his heel or human frame : and, in subsequent prophecies, this was explained to denote, that the Messiah should be bruised and stricken for the transgression of God's people, that his soul should be made an offering for sin, that Jehovah should lay on him the iniquity of us all, that he should be cut off from out of the land of the living, that he should thus justify many, that he should make intercession for the transgressors ; and yet, notwithstanding he should pour out his soul unto death, that he should be finally triumphant, that he should prolong his days, that he should see his spiritual seed, that the pleasure of

Jehovah should prosper in his hand, and that he should see of the travel of his soul and be satisfied.¹

This mingled character of suffering and of triumph, of death and of victory, was sustained by the incarnate Word, when born, as the predicted Seed of the woman, from the womb of a pure virgin: and, according both to his own testimony and to that of his inspired disciples, he sustained it for the identical purpose which had been set forth in prophecy. The infernal serpent, through the agency of his subordinate instruments, was permitted indeed to bruise his mortal part: but the short-lived apparent victory of the evil one turned out to his own confusion and to the ineffable benefit of that fallen race, which he had originally seduced into disobedience, and which he sought to hold in a state of perpetual alienation from God. ^{power}For the sheep of his pasture the good Shepherd was content to lay down his life: and thus, even in the very time of suffering, by the full accomplishment of his benevolent purpose, he gained the victory over his implacable enemy. *I beheld*, said he in the spirit of sure and anticipated conquest, *I beheld Satan as lightning fall from heaven.*² The nature and mode of this conquest are afterwards explained at large by his apostle. *In Christ*, says St. Paul to his Colossian converts, *dwelleth all the fulness of the Godhead bodily: and ye are complete in him, which is the head of all principality and power. In whom also ye are circumcised with*

¹ Isaiah liii.

² Luke x. 18.

the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and, having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.¹

Thus, even in the midst of his humiliation and seeming defeat, did the Seed of the woman bruise the head of the serpent: thus, by the rapid propagation of the gospel, did he behold his numerous spiritual offspring, while the pleasure of Jehovah prospered in his hand. But this is only the prelude to his complete victory. He has declared, that he has built his Church upon a rock, and that the gates of hell shall never prevail against it. Hence, as a mighty warrior, he girds his sword upon his thigh; and goes forth, from age to age, conquering and to conquer. The strong-holds of sin and Satan fall prostrate before him: and, much as we have already beheld, we are taught to expect yet greater victories. At the close of a predetermined period, now rapidly evolving itself and thus laying open to our eyes a prospect of boundless

¹ Coloss. ii. 9—15.

magnificence, when *the judgment shall have sat* upon the various opponents of God's gracious purposes; then *shall be given to the Son of man dominion and glory and a kingdom, so that all peoples and nations and languages shall serve him. His dominion is an everlasting dominion, which shall not pass away: and his kingdom is that, which shall not be destroyed.*¹ With a strong arm he will then lay hold on the dragon, that old serpent, which is the devil and Satan: and, though one more final effort may be permitted to the adversary of God and man, the scheme of grace, unfolded in three successive dispensations, will close with his ultimate consignment, in impotent rage, to *the lake of fire and brimstone.*²

¹ Dan. vii. 26, 14.² Rev. xx. 1—10.

CHAPTER III.

THE OPINIONS OF THE JEWS, RELATIVE TO
THE ~~DRIFT~~^{OBJECT} OF THE LAW AND THE CHA-
RACTER OF THE ANGEL OF JEHOVAH.

SINCE the Jews have the Scriptures of the Old Testament in their hands as well as ourselves, and since they profess to expect the promised Messiah though they deny that character to Jesus of Nazareth; the preceding discussion naturally leads us to inquire, with some degree of curiosity, into their sentiments respecting the drift of their Law and the character of that Angel of Jehovah whom Jacob declares to be the God of Abraham and of Isaac.

Blinded as they are with prejudice, and carefully as the sentiments of their fathers seem for many years to have been withheld from them, we of course should not feel ourselves bound to abide by *their* interpretation: for the word of God is open to us, as well as to them; its meaning, since neither

they nor we can claim to be inspired teachers, must be developed on the same principles that the meaning of any other book is developed; and they assuredly possess not, by mere virtue of national descent, any special prerogative of exposition.

Yet, when so many remarkable things are said respecting the Angel of Jehovah, and when the Hebrew Scriptures themselves announce the calling of the Gentiles into the extended pale of the Church; we cannot but be anxious to know, what at different periods the Jewish doctors have taught upon these important topics.

I. As for the general drift and purpose of the Law, which may well be viewed as subincluding its predecessor the Patriarchal dispensation, many are the testimonies borne by the Jews to the truth of St. Paul's doctrine, that *the Law is a shadow of good things to come*, and that all the sacrifices and rites and statutes of the Old Testament relate to the predicted Messiah.

1. They set out with the following very extensive proposition. *All things, which are mentioned in the Law and the Prophets and the Hagiographa, relate to the Wisdom.* Now, by the cabalistic term *Wisdom*, which they use convertibly with *Dabar* or *Memra* or *the Word*, they designate, as it is well known, *the Messiah*: and, from this practice of his forefathers, St. Paul seems to have studiously denominated Christ *the power of God* and *the Wisdom of God*.¹

¹ 1 Corinth. i. 24, 30.

To their general proposition they strictly adhere, when they descend to particulars; maintaining, that, under the literal sense of the words set forth in the Law, a mystical or ulterior meaning lies concealed. Such is the doctrine of the Babylonian Talmud. *Whosoever expounds the text according to its form, that is, according to its mere literal sense, lo, he is a ^{mentev} liar.* To the same purpose speaks the gloss upon the Talmud. *The figures of the tabernacle relate to spiritual figures, that we may learn from thence more sublime truths.* Such also is the doctrine of R. Samuel Laniadu. *In the study of the Law, a double method is to be observed: the one, that its literal meaning may be acquired; the other, that its hidden signification may be understood.* Such again is the doctrine of R. Bechai. *The statutes of Moses are a figure of spiritual things: and those spiritual things are above.* In short, the Rabbins all agree, that the ceremonial Law had an immediate reference to the Messiah himself and to those sublime truths which it would be his office to inculcate.¹

2. On the doctrine of the great sacrifice to be made by Christ for the sins of the whole world, shadowed out by the various sacrifices of the temple, the Rabbins are most curiously explicit.

The souls of the righteous, says the author of the Jalkut Chadash, make their boast in the Messiah: the chastisement, which is due to the sons of Adam, the Messiah immediately taketh away: upon him

¹ Præf. ad Maimon. de Vacca Rufa.

*is the chastisement, and he taketh it away from Israel. And he is in the place of the offerings; which, during the appointed time of the house of the sanctuary, were stretching forth the neck in eager expectation of his approach.*¹

To the same purpose speaks R. Menachem respecting the intent of the sacrificial rites. *The priest, while he ascends the altar, is found raising up his soul from the Lofty One to the Lofty One: and this is the mystery of the altar.*² By these terms, we can only understand *Jehovah* and the *Angel of Jehovah*: indeed, as we shall presently see, the Rabbins are sufficiently explicit in declaring, that such is their meaning. The passage then may be paraphrased in the following manner. *As the priest ascends the steps of the altar, he rises in contemplation to the Most High Jehovah through the merits of his Word the Most High Angel of Jehovah: and, in the mysterious sacrifice which he is about to offer on the altar, he views with the eye of faith the sufferings of the one great sacrifice for lost mankind. Such is the mystery of the altar.*

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According to Maimonides, R. Salomon Jarchi, and the Talmuds, when the priest sprinkled the blood of the victim upon the consecrated cakes and the hallowed utensils, he was always careful to do it in the form of a cross. The same symbolic figure was used, when the kings and the high-

¹ Dissert. in Maimon. de Vacc. Ruf. p. 492.

² Ibid. p. 495.

priests were anointed. And, whenever they had occasion to move the victims or to wave the branches of the palm-tree, the motion was always made in such a manner, that the form of a cross might be expressed.¹ Whence they borrowed this peculiarity, I pretend not positively to determine: but I think it most probable, that they were led to it by a circumstance, which has been noticed by Justin Martyr. He says, that the spit, on which the paschal lamb was roasted, bore the exact figure of a cross: and he adds, that the fore-legs of the animal were stretched out and fastened to the transverse arms of this cruciform implement.² The practice might perhaps in the first instance have been taken from the figure of the ^{pal} pole, on which Moses elevated the typical brazen serpent in the wilderness.

II. Equally remarkable are the sentiments, which they have avowed, respecting the Angel or Word of Jehovah, whom they confess to be the same person as the promised Messiah.

1. In giving a summary of them, we may properly begin with the Targums or standard paraphrases on the sacred text.

(1.) From these works I have already adduced a few passages: but I may be pardoned if I repeat them, along with other detached passages, in order that the whole evidence may be thrown together in a single point of view.

¹ Dissert. in Maimon. de Vacc. Ruf. p. 497.

² Justin. Martyr. Dial. cum Tryph. Jud. p. 200.

When the text reads, *They heard the Voice of the Lord God walking in the garden*; the Targums explain the passage to mean, *They heard the Word of the Lord God walking*, or somewhat more fully, *They heard the voice of the Word of the Lord God walking*. In point of grammatical construction, even the modern Jews allow, that the participle *walking* agrees with *the Voice*, and not with *the Lord God*. But walking is the attribute of a person. Therefore the Targums rightly gave the sense of the original, when they introduced the Word as the judge of our first parents.

On the birth of Cain, Eve exclaims, *I have gotten the man, even Jehovah his very self*. The paraphrast renders the whole verse in the following manner. *And Adam knew his wife Eve, who desired the Angel: and she conceived, and bare Cain, and said; I have obtained the man, the Angel of Jehovah*. Now, since *Jehovah* is the word used in the original, it is difficult to account for this paraphrastic exposition, unless we conclude, that, at the time when it was written, the Jews believed the Angel of Jehovah to be himself Jehovah, and expected him to be born incarnate from the womb of a mortal parent.

To this opinion we shall the rather incline, if we attend to another paraphrastic interpretation. The sacred text reads; *In that day shall Jehovah of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people.*¹ But

¹ Isaiah xxviii. 5.

the Targum of Jonathan reads; *In that day shall the Messiah of Jehovah of hosts be for a crown of glory.* Jonathan however could never have thus explained the passage, unless he had believed that the future Messiah would be Jehovah incarnate: nor would he have hazarded so extraordinary an interpretation, unless he had been fully conscious of speaking the general sentiments of his contemporaries. It is well known, that the Jews so highly venerate the Targum of this writer, as to deem it something divine: yet we see that Jonathan identifies the Messiah with Jehovah himself. The doctrine in question still prevailed among the Jews at the time when Justin Martyr flourished, as is manifest from his direct appeal to Trypho. *If we produce to them, says he, those scriptures formerly rehearsed to you, which expressly shew that the Messiah is both subject to suffering and yet is the adorable God; they are under a necessity of acknowledging, that these respect the Christ. So that, while they assert that Jesus is not the Christ, they still confess, that the Christ himself shall come, and suffer, and reign, and be the adorable God: which conduct of theirs is truly most absurd and contradictory.*¹ I need scarcely remark, that Justin could never have hazarded such language to a Hebrew antagonist, unless he knew that he had very good grounds for what he said.

But, to return to the Targums: where the text reads, *Let not God speak with us, lest we die;*²

¹ Just. Dial. cum Tryph. p. 294.

² Exod. xx. 19.

the interpretation of Onkelos runs, *Let not the Word from before the Lord speak with us.* So likewise, where the text reads, *She called the name of Jehovah that spake unto her, Thou God seest me:*¹ the Targum of Jonathan runs, *She confessed before the Lord Jehovah, whose Word had spoken unto her;* and the Targum of Jerusalem, *She confessed and prayed to the Word of the Lord, who had appeared to her.* Now the person, who appeared to Hagar, was the Angel of Jehovah.² The paraphrasts therefore identify the Word and the Angel. Hence it is plain, that by *the Word of God* they do not mean *a speech uttered by God*, but that they use the term to express *a real person*. Their very mode indeed of employing it sufficiently displays their sentiments. A word may be *spoken* by its utterer: but it is clear, that a word itself cannot *speak*. The paraphrasts however declare, that the Word, which *they* had in contemplation, both actively spoke, and passively was the subject of adoration: for this Word is said, both to have spoken to Hagar, and to have been invoked by her in prayer. Such a Word, consequently, must needs be *a person*: and, if a person, it must be distinct from Jehovah the sender, being in fact universally described as Jehovah the sent. By this personal Word they understood the Messiah; as is evident from Jonathan's interpretation of the text, *Jehovah said unto my Lord, Sit thou at my*

¹ Gen. xvi. 13.

² Ibid. xvi. 7, 9, 10, 11.

*right hand.*¹ He explains its purport to be, *Jehovah said unto his Word.* But it is manifest, from our Saviour's conversation with the Pharisees relative to the nature and parentage of the Messiah, that they acknowledged this text to relate to him;² and it appears from the Midrash Tillim, that such an application is fully recognized by the Jewish Rabbins.³ Hence the inference is inevitable, that the Hebrew doctors confess the Messiah to be the Word of God or the Angel of Jehovah: and hence we shall at once perceive, why St. John so pointedly bestows the title upon his divine Master. He did but employ the usual phraseology of his countrymen respecting the promised Messiah: yet, by applying the name to Jesus of Nazareth, he at once declared him to be the Messiah and that Angel of Jehovah who was confessedly the God both of the Patriarchal and of the Levitical Church.

(2.) Agreeably to this obvious conclusion, the Targums exhibit the Word with all the characteristics of the expected Messiah.

They describe him as the mediator between God and man.

Thus, in paraphrasing a text from Deuteronomy, Jonathan writes; *God is near in the name of the Word of Jehovah:*⁴ in paraphrasing a text of Hosea; *God will receive the prayer of Israel by*

¹ Psalm cx. 1.

² Matt. xxii. 41—46.

³ Midrash Till. in Psalm. xviii. 36. cited by Bp. Pearson.

⁴ Deut. iv. 7.

*his Word, and have mercy upon them, and will make them by his Word like a beautiful fig-tree:*¹ and, in paraphrasing a text of Jeremiah; *I will be sought by you in my Word, and I will be inquired of by you through my Word.*² Thus likewise, where Abraham is said by Moses to have called on the Name of Jehovah the everlasting God; he is described by the Targum of Jerusalem, as *praying in the name of the Word of Jehovah the God of the world.*³

They speak of him, as making atonement for sin.

Thus, in paraphrasing a text of Deuteronomy, Jonathan writes: *God will atone by his Word for his land and for his people, even a people saved by the Word of Jehovah.*⁴

They exhibit him, as a redeemer.

Thus the text from Genesis, *I have waited for thy salvation O Jehovah,* is paraphrased as follows in the Jerusalem Targum.⁵ *Our father Jacob said thus: My soul expects not the redemption of Gideon the son of Joash which is a temporal salvation, nor the redemption of Samson which is a transitory salvation; but the redemption, which thou didst promise should come through thy Word to thy people. This salvation my soul waits for.* Thus the same text is paraphrased by Jonathan, with a direct application to the Messiah: whence again we find it to be the established doctrine of

¹ Hos. iv. 9.

² Jerem. xxix. 14.

³ Gen. xxi. 33.

⁴ Deut. xxxii. 43.

Gen. xlix. 18.

the ancient Hebrew Church, that the Messiah and the Word were the same person. *Our father Jacob said: I do not expect the deliverance of Gideon the son of Joash which is a temporal salvation, nor that of Samson the son of Manoah which is a transient salvation. But I expect the redemption of Messiah the son of David, who shall come to gather to himself the children of Israel.*

They celebrate him as the only-begotten; and, in this character, they make him the creator of the world.

Thus we find that remarkable text of Genesis, *The God Jehovah said, Behold the man is become as one of us*, explained by a paraphrase equally remarkable.¹ *The Word of Jehovah said, Behold Adam, whom I HAVE CREATED, is the only-begotten in the world, as I am the only-begotten in the highest heavens.* With the propriety or impropriety of the comparison, here instituted between the Word and the first man, we are no way concerned:² the paraphrase demonstrates all which it was adduced to demonstrate, that the Hebrew Church in the days of the Targumists believed the Word to be the only-begotten of Jehovah, and that she ascribed to him the office of the creator. This was perceived and reluctantly acknowledged by the later Rabbins, when their hostility to the gospel made it necessary to

¹ Gen. iii. 22.

² Yet see 1 Corinth. xv. 21, 22, 45—49.

change or to suppress the ancient creed of their forefathers. Hence we find Maimonides woefully perplexed by the plural phraseology used in the sacred history of the creation. Such language he would fain refer to God's house of judgment or to Jehovah's imaginary council of created angels :¹ but still he is not altogether satisfied ; confessing, that the language too naturally leads to a widely different interpretation, the interpretation no doubt of the old Targumists ; and acknowledging, that a system of studious concealment from the vulgar has been professedly adopted by the Rabbins. The whole passage is too curious to be omitted.

All things, says he, which are mentioned in the history of the creation, are not to be understood according to the letter, as the vulgar imagine. For, otherwise, our learned men would not have commanded the concealment of these things, nor would they have exercised such care in hiding and involving them in parables. Nor would they have even so studiously prohibited the mention of such things in the presence of the ignorant rabble. For THE LITERAL SENSES of these things either beget wicked thoughts and imaginations and opinions CONCERNING THE NATURE OF GOD, or they certainly subvert the foundations of the Law and INTRODUCE HERESY—Whoever has any skill in these subjects, he ought to be on his guard that he do not divulge them ; as we have many times given warning in our commentary on the Mishna.

¹ Maimon. Mor. Nevoch. par. ii. c. 6.

Hence also our Rabbins plainly say, that it is for the glory of God to conceal these things, that are written from the beginning of the book to this place. But they have said this after what is written concerning the works of the sixth day. Hence the truth, of what we have observed, is evident. But because he, who has acquired any perfection, is bound to communicate it to others: it will unavoidably follow, that those, who have apprehended any of these SECRETS, whether by their own diligence or by the help of a master, will at times utter a few of them. But this must not be done openly and plainly; but under cover, and only by signs and symbols, such as are to be found scattered and blended with other things in the sayings of our more celebrated and excellent Rabbins. Therefore I also, as you may observe, in these MYSTERIES only mention one word or expression, as the hinge of the whole. But I leave the rest to others, to whom it is to be left.¹

It is easy to perceive, what the learned Rambam means by *literal senses* and *the nature of God* and *the introduction of heresy* and *secrets* and *mysteries*. Had the history of the creation been expressed in terms, plainly and obviously accordant with the modern Jewish and Socinian creeds; all this management would have been superfluous, and all this apprehension would have been nugatory. But the matter is fairly let out by R. Huna: he confesses, that the grand stumbling

¹ Maim. Mor. Nevoch. par. ii. c. 29. p. 273, 274.

block of Rabbinism is the plural phraseology of Moses. *Unless such expressions had actually been written*, says this master in the modern Israel, *it would not have been lawful to say, In the beginning ^{plur.} Gods ^{Sing.} created the heaven and the earth.*¹ This phraseology however *having* been employed, it receives the unwilling imprimatur of R. Huna.

(3.) The Targums of Onkelos and Jonathan were written immediately before the time of Christ: and among the Jews they are in such high esteem, that they hold them to be of the same authority with the original text. Of this extravagant honour the ground is, that those two interpreters committed to writing the ancient oral traditions, which had come down in regular descent from their first communication to Moses on the top of mount Sinai.²

Such an opinion proves at least the high antiquity of the sentiments contained in those Targums: and, as the Targums themselves were composed before the Christian era, they must clearly be viewed as exhibiting the doctrine of the Levitical Church ^{as it was} ere an inveterate hatred of the gospel led to a suppression or concealment of the ancient faith.

The later Targums were written subsequent to the time of our Lord: but, so far as regards the present argument, their importance is not the less on that account. Those of Onkelos and Jona-

¹ Martin. Pug. Fid. p. 388.

² Prideaux's Connect. part ii. book viii. p. 576—579.

than shew the tenets of the Hebrew Church *before* Christ: those, which are later, prove, by their accordance with their predecessors, that the same doctrine continued in full force during the first centuries after the Christian era. Thus, notwithstanding Jesus of Nazareth was denied to be the Messiah; the Jews, it is plain from the written evidence of the later Targums, did not immediately depart from the sentiments of their forefathers relative to the character of the Messiah.

2. We may advantageously bring forward, with a similar purpose, the recorded opinions of many of the Jewish Rabbins.

Now from their avowals we learn, that they believed the Messiah to be Jehovah himself, that they ascribed to him the office of purifying from sin, that they looked out for him in the quality of Jehovah the Redeemer, and that they expected to receive his Law immediately from the mouth of God himself.

With respect to the divinity of the Messiah, we meet with the following most extraordinary passage in the Echa Rabbati. *What is the name of the King Messiah? R. Abba hath said, JEHOVAH is his name; as it is declared, And this is his name, by which they shall call him, JEHOVAH our righteousness. R. Joshua ben Levi hath said, The BRANCH is his name; as it is written, Behold the man, whose name is the BRANCH.*¹ The combined opinions of these two Rabbins bring out the result,

¹ Martin. Pug. Fid. p. 685.

that the Messiah was expected to be both God and man. To the same purpose speak the doctors, whose sentiments are recorded in the Midrash Tehillim. *R. Nachman hath said, Who is this King of glory? The Lord of hosts, he is the king of glory. Our masters have said, No king of flesh and blood is invested with his crown, but the holy God will give it to the king Messiah; as it is said, Thou settest a crown of pure gold upon his head. No king of flesh and blood is clothed with his purple. And what is it? Confession, authority, reverence, praise, and glory. As it is said, Thou art clothed with confession and majesty: and of king Messiah it is written, His glory is great in thy salvation. But God hath called Moses by his name: as it is written, See, I have made thee a God to Pharaoh; and so Israel, I have said ye are gods. And he calls the king Messiah by his name. JEHOVAH is his name: for it is said, The Lord is a man of war; JEHOVAH is his name. And it is written of the king Messiah, This is the name by which they shall call him, JEHOVAH our righteousness.*¹

The Neve Shalom ascribes to the Messiah the power of taking away sin. *The purification, which the Messiah will make, shall be for the expiation of sin in general, for destroying transgression, and for making an end of sin which retains mankind under its yoke. For, as the first man was the first who sinned, so Messiah shall be the last who shall*

¹ Martin. Pug. Fid. p. 517.

*completely take away sin.*¹ The mode, in which this is effected, is set forth in an exposition of the text, *Kiss the Son*, which is offered by the author of the Midrash Tehillim. He states, that the passage *may be illustrated by a parable.* *A certain king was angry with his subjects. They therefore went, and made his son their friend, that so they might conciliate the mind of their king. The son departed and reconciled his father, as they had reconciled themselves to the son. They went to give thanks to the king. But the king said to them: You give thanks to me; go and offer them to my son: for, had it not been for him, I should have destroyed the province.*²

In the same work we find it declared, that the Redeemer of Israel in the days of the Messiah will be Jehovah himself. *Thus he saved them by the hand of other judges, who being but flesh and blood, ye fell into slavery again: but, in the age to come, I IN MY OWN SUBSTANCE will redeem you; and ye shall not be reduced into servitude any more.*³ By the age to come the Rabbins mean the age of the Messiah: for they rightly divide the whole duration of the world into three grand periods; the age¹ before the Law, the age² under the Law, and the age³ under the Messiah.

It is further intimated by the Hebrew doctors, that Messiah shall be a prophet to the Gentiles no

¹ Neve Shalom. lib. ix. c. 5. Voisin. Observ. p. 398.

² Mid. Tehil. apud Lampe in John i. 18.

³ Ibid. apud Patrick's Com. on Judg. iii.

less than to the Jews, and that God himself will be the immediate promulgator of the new covenant. *A certain prophet shall arise, says Gerson, who shall at the same time be a prophet to all the nations of the earth; and this shall be the king Messiah; as it is said in Midrash, that the Messiah shall be far greater than Moses.*¹ But, as *Jehovah* is confessed to be the name of the Messiah, whatever proceeds from the mouth of the Messiah proceeds from the mouth of *Jehovah*. Hence says Maimonides, *Behold, it is explained unto thee, that our Rabbins were of opinion, that in process of time all the Israelites should receive another law* + IMMEDIATELY *from the mouth of THE BLESSED GOD.*²

3. The reason, why the Rabbins pronounced the Messiah to be *Jehovah*, was this. Following the ancient Targums, which spoke the universally received doctrine of the Hebrew Church, they perceived, like the authors of those Targums, that the Messiah was the same person as the anthropomorphic Word or Angel of *Jehovah*. But they knew, that the Angel of *Jehovah* was the God of Abraham and of Isaac and of Jacob; and they were assured, that their pious forefathers did not idolatrously worship a creature, but that they venerated the self-existent God *Jehovah*. Hence they rightly determined, that *Jehovah* was the name of the Messiah. This will appear very distinctly, if we

¹ Gers. in Leg. fol. 198.

² Maimon. de Fund. lib. iii. c. 19.

attend to their doctrine respecting the great Angel whom they cabalistically denominate *Metatron*.

Among the ancients, whether Jews or Pagans, there was a frequent practice of expressing names by numbers : and the mode, which they followed, was to take the sum total of the numeral letters which occur in any particular name and by that sum to distinguish the name itself. Thus *Thouth* or *Hermes* was cabalistically styled 1218 ; *Jupiter*, viewed as the beginning, 717 ; and the Sun, under the title of *Hyes*, 608. In a similar manner, St. Barnabas denominates Christ 318 : and St. John teaches us, that the number of the name, borne by the Latin beast, is 666.¹ On this principle, the Rabbins seem to have constructed the appellation *Metatron*. Jehovah says of his Angel, *My name is in him.*² Now the divine name *Shadai* contains the number 314 : the Rabbins therefore had to contrive another name for the Angel, which should comprehend the number of the title *Shadai* ; and the name, which they selected for this purpose, was *Metatron*. The great Angel then was called *Metatron*, because the name of Jehovah was in him : and to this Angel, whom, as the Angel of Jehovah, they identify with the Messiah, they rightly ascribe all the characteristics of divinity.

According to the Rabbins, *Metatron is exalted above all the created angels, continually beholding the face of God, and distributing to them every day*

¹ See Bp. Newton's Diss. on the Proph. vol. iii. p. 230, 231.

² Exod. xxiii. 21.

*bread convenient for them.*¹ He is the Angel of God's face or presence. He performs the functions of a mediator: for they say, that by him alone we have access to God. When the tabernacle was erected in the wilderness, they pretend, that another tabernacle was erected, that of the child Metatron, whose name is the same with the name of his God: a notion, so far as the latter part of it is concerned, clearly borrowed from that prophecy of Isaiah, which predicts the birth of a child about to be denominated *the wonderful counsellor, the mighty God, the father of the everlasting age, the Prince of peace.* In this tabernacle he is said to offer the souls of the just, that he may make expiation for Israel during the time of his captivity.²

The whole of the present opinion is highly curious from its close correspondence with the doctrine taught under the gospel. As the Rabbins style Metatron *the child*, they must have expected that he would be born incarnate into the world agreeably to the predictions of Isaiah; and this, accordingly, they themselves expressly declare to have been the case.³ Now they say, that he is to make expiation for sin in a tabernacle distinct from the Levitical tabernacle. Here they use an expression perfectly familiar to their countrymen,

¹ Basnage's Hist. book iv. c. 8.

² Talmud. Chagigah. c. 2. Vitring. Obs. Sacr. lib. i. c. 9.

³ Bereshit Ketan. apud Mart. Pug. p. 284. Beresh. Rab. ibid. Midr. Ruth. Ibid.

who were wont to apply the name of *tabernacle* to the human body. Thus St. Paul speaks of *our earthly tabernacle* being dissolved by the hand of death; and represents us as groaning, while we continue in it: thus also St. Peter talks of what is his duty, so long as he continues in *this tabernacle*; and expresses his conviction, that he must shortly put off his *tabernacle*, even as our Lord Jesus Christ hath shewed him.¹ In strict accordance with this phraseology, the author of the epistle to the Hebrews describes our Lord's body as being the true tabernacle, which was shadowed out by the sacred tabernacle under the Levitical dispensation: and, in thus explaining the matter, he does but take up the words of his divine master; who had said, in reference to his body which was the dwelling-place of God, *Destroy this temple, and in three days I will raise it up.*² The same idea is conveyed by St. John, when speaking of Christ's incarnation: *the Word*, says he, *was made flesh and dwelt among us in a tabernacle*; the tabernacle, no doubt, of his human body.³ Such then being the ordinary language of the Jews, when the Rabbins mention the tabernacle of the child Metatron, as distinct from the tabernacle in the wilderness, and as being the abode in which he makes expiation for sin; we must obviously conclude, that they speak of that human body, in which the

¹ 2 Cor. v. 1, 4. 2 Pet. i. 13, 14.

² Heb. viii. 2. ix. 11. John ii. 19, 21.

³ John i. 14. Gr. ἐσκηνώσεν,

Angel of the presence was wont to appear, and in which he was at length to be born as an infant.

Further light is thrown upon the character of Metatron by the curious exposition, which the Gemara of Babylon gives of the following text from Isaiah: *Whom shall he teach knowledge, and whom shall he make to understand doctrine?*¹ This work is, in the first instance, ascribed to God: next however it is asked, *But who taught them from the beginning, or during the period (for so the passage is understood) which elapsed before the destruction of the temple?* The answer is: *If you please, you may say Metatron; but, if you prefer it, HE hath done both the one and the other.*² Here the author most plainly alludes to the office, sustained by the Angel of Jehovah, under the Patriarchal and Levitical dispensations. He it was, who from the beginning taught knowledge: but, in thus ascribing the functions of an instructor to Metatron, we in effect ascribe them to God; because in Metatron is the name of Jehovah.

These sentiments prevailed among the Jews to a very late period, notwithstanding their virulent hatred of Christianity: and I strongly suspect, that they still prevail among their Rabbins as an esoteric doctrine, though carefully withheld from the profane vulgar. R. Moses Gerundensis, who wrote about the year 1220, gives the following explanation of the passage wherein the captain of

¹ Isaiah xxviii. 9.

² Avoda Sara. p. 13, 14.

the Lord's host is said to have anthropomorphically appeared to Joshua. *This Angel*, says he, *if we speak exactly, is the Angel-Redeemer, of whom it is written, My name is in him ; that very Angel, who said to Jacob, I am the God of Beth-El ; he, of whom it is said, God called to Moses out of the bush. He is styled An Angel, because he governs the world : for it is written, Jehovah brought you up out of Egypt ; and, He sent his Angel and brought you out of Egypt. Besides it is written, The Angel of his face saved them. He is that Angel, who is the face of God ; of whom it is said, My face shall go, and I will give you rest. In fine, he is that Angel, of whom the prophet Malachi says : The Lord, whom ye seek, shall suddenly come to his temple ; even the Messenger of the covenant, whom ye delight in—Diligently attend to the meaning of these words, My face shall go before thee. For Moses and the Israelites always desired the Chief Angel : but, who this was, they could not truly understand. For neither did they learn it from others, nor could they sufficiently attain it by prophecy. But The face of God signifies God himself ; which is acknowledged by all interpreters. But no one can have the least notion of these things, unless he be truly instructed in the mysteries of the Law—My face shall go before you : that is, The Angel of the covenant whom ye desire, in whom my face shall be seen ; of whom it is said, In an acceptable time have I heard thee, My name is in him, and I will cause thee to rest or I will cause*

*that he shall be gentle and benign to thee. Neither shall he lead thee with rigour, but calmly and mercifully.*¹

III. From these authorities we learn, that the sentiments of the Hebrew Church, both before and after the advent of our Lord, respecting the end of the Law and the nature of the Angel of Jehovah, were in substance much the same as those of the Catholic Christian Church.

The views indeed of the Jewish doctors are so remarkably clear on the points in question: that, while we admire the good providence of God, in having so amply prepared for the reception of the Messiah by the predictions and the phraseology of the Old Testament, which were the only sources whence the Rabbins could derive their knowledge; we cannot but lament and wonder at the strange blindness of the chosen people in not perceiving, that Christ is the end of the Law for righteousness to every one that believeth, that he is the incarnate Word of the Targumists, that he is the long-expected Angel Metatron in whom is the name of Jehovah, that he is the great Messenger of the covenant, who dwelt among us bodily veiling his celestial majesty in a tabernacle of human flesh.

But this ^{avengement} blindness is among the mysteries of God: and, unaccountable as it may appear upon

¹ Poli Synop. in Josh. v. 14. Owen on Heb. vol. i. ex. X. p. 123. For many of the preceding citations, I acknowledge myself indebted to Dr. Jamieson's Vind. of the doctrine of Scripture. book i. c. 1, 5, 6, 7.

any principles of moral evidence, we know that it is to continue, until the fulness of the Gentiles shall arrive, or until the full expiration of those times which are denominated *the times of the Gentiles*. Then shall all Israel be saved: as it is written; *There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.*¹

¹ Rom. x. 26.

SECT. II.

ERRONEOUS OPINIONS RESPECTING THE CONNECTION OF THE THREE DISPENSATIONS.

CHAPTER I.

ON THE ETERNAL PERSONALITY OF THE WORD.

WE have seen, that the Word or the Angel of Jehovah is the peculiar God of all the three Dispensations, and yet that he is invariably described as a separate person from the unseen Jehovah who sends him. Such being the case, his distinct personality must have subsisted during the whole period of the three Dispensations: and, as he is further said to have been the creator of the world, he must have existed as a distinct person anterior to its creation.

I. A term is used respecting this mysterious being, which demands our special attention.

The Word or the Son of God is said to have been *born* or to have been *begotten* of the Father

previous to his own creation of all things : and this his *generation*, as the authors of the Nicene and Athanasian Creeds rightly judged, is plainly spoken of contradistinctively to the *creation* of the universe ; so that the two expressions are intended to convey totally different ideas. Now the term *creation* imports *the production of something dissimilar in essence to the creator* : but the term *generation*, inadequately as it may express the filiation of the Word, imports, that *the person generated is similar in essence to the generator* ; for the term itself is borrowed from physical generation, as that which at least more nearly resembles the generation of the Word than the act of creation ; and accordingly we see, that, from man down to the lowest animal, like invariably begets like.

It need scarcely be observed, that the term is not by any means used as fully expressing the relation of the Son to the Father, but only as being that which can *least imperfectly* give an idea of it to our limited comprehension : and, if I mistake not, the grand leading truth, designed to be inculcated by it, is this ; that *the Son is no less of the very same specific essential nature with the Father, than a mortal son is of the very same specific essential nature with a mortal father*. Now a mortal son, by being of the same essential nature with a mortal father, is *a man*, as contradistinguished from any other animal. Hence the divine Son, by being of the same essential nature with his divine Father, must needs be God, as contradistinguished from any other intellectual being.

This truth the relative terms, *Son* and *Father* and *generation*, plainly inculcate, when used, as we find them used in studied opposition to the term *creation*: otherwise, we violate the whole analogy of language; and confound together the two terms, *creation* and *generation*, which ought carefully to be preserved distinct from each other. For, if, as the Arians say, the Son is the first-created angel by whose agency the whole universe was afterwards created: then he is as much a creature as the lowest worm, that crawls upon the ground; nor can he, with the least degree of propriety, be specially and exclusively said to have been *begotten*, while the term *creation* more fitly expresses the production of all other beings. In that case, if the term *begotten* be employed in an extended sense, as God is said to be the father or producer of the whole human race; the Word cannot with justice be specially called the ONLY-BEGOTTEN of the Father: or again, if the term *created* may be as fitly applied to the Word as to any other being (for, after every subterfuge and equivocation, the Arian hypothesis does plainly at length conduct us to this position); then it is impossible to give any rational account, why the Word should be peculiarly and exclusively described as *begotten*, while every other being is contradistinctively represented as *created*. Arianism, in short, tends directly and irremediably to a palpable contradiction.

II. Still, though the terms, *Father* and *Son* and *generation*, clearly import sameness of nature and

species ; it may be said, that they likewise import, not only subordination in point of dignity, but succession in point of time : so that, if the Son were begotten, there must have been a period when he was unbegotten ; just as there is a commencement to the distinct personal existence of every mortal son born from a mortal father.

An excellent person, ^{Mr. Bryant} whose writings have largely contributed to the service of religion, has unhappily been led to adopt this specious opinion : I say *unhappily*, because I believe it to be a radical and fundamental error which ought not to pass without notice, though essentially differing no doubt from the Arian heresy.

From various expressions in Scripture, which describe the Word as existing *in the beginning* or *before the worlds*, Mr. Bryant contends, that the distinct personality of the Son commenced *in time*, and that he is *eternal* only as having been previously amalgamated with the sole essence of the Father. Originally and from everlasting, God existed, not in the unity of the Trinity, but in the unity of a strictly personal Unity ; so that in the divine essence there was but one person, as there is but one God. Previous however to the creation of the world, though still *in time* as opposed to *eternity*, the Son emanated from or was begotten of the Father, the same in nature and specific dignity, but having a commencement as a distinct person, while yet he was eternal in essence as having hitherto subsisted undistinguished in the single

person of the Deity. Respecting the Holy Spirit Mr. Bryant is silent: but it is obvious, that the same mode of reasoning will equally bring out the conclusion, that *his* existence as a distinct person had also a commencement *in time*.

+ This theory Mr. Bryant adopts on the ground, that the term *generation* necessarily involves the idea of *commencement*; that it is utterly impossible to form any notion of *an eternal filiation*; that such a doctrine introduces a mystery, where none existed; that not a single text can be adduced to prove the retrospective eternity of the Word, *as a distinct person*; that Scripture speaks only of his *thus existing anterior to the creation*, which is a very different thing from his having *thus* existed *eternally*; that the text, *THIS DAY have I begotten thee*, is alone sufficient to demonstrate the commencement of the Word's *personal* existence; and that no arguments can be brought in opposition, save those which may well be ranked with mere metaphysical subtilties.¹

III. A great name serves only to make error the more dangerous: both the learning therefore and the piety of Mr. Bryant render it doubly necessary to point out the instability of the system which he has adopted.

1. He thinks, that by this system the doctrine of the Holy Trinity is largely cleared from mystery: and he contends, that, if it be adopted, *the great work* of the Son's generation, *as described by the*

¹ Bryant's Sentim. of Philo Jud. p. 246—260.

sacred writers, may without difficulty be apprehended.

† To my own intellect it certainly does not render at all more comprehensible the tenet, which I think may be clearly gathered from Scripture, that *the unity of God is such as to comprehend three distinct persons*: for the difficulty does not consist in *the eternity of this mode of existence*, but in *the mode of existence itself*; nor do I find it at all more easy to conceive how three persons can be jointly but one God, merely because I am told that their personality commenced in time.

While the mystery therefore, as exhibited by Mr. Bryant, remains as much a mystery as ever; we have it now ^{embarrassed} hampered with a new difficulty, from which before it was exempt.

The great Father of lights is universally represented in Scripture, as a being, *with whom is no variableness neither shadow of turning*: and this representation is perfectly accordant with the deductions of right reason; for a mutable God is, by the very circumstance of his mutability, an imperfect God; and an imperfect God is a contradiction in terms. Hence, even in his dealings with his creatures, God *himself* never changes or repents; though he is sometimes *said* to do so, in condescension to our human modes of speech; in all such cases, he is himself strictly immutable; the change is not on *his* part, but on the part of his *creatures*. The grand scheme of redemption itself was arranged and predetermined in the counsels of God from all eternity: he was not moved to adopt

it *in consequence* of the fall, as a human artist would remedy some damage which his workmanship had received by *a newly excogitated* contrivance adapted to an *unforeseen* case; but, even from everlasting, both the fall and the remedy were alike present to the contemplation of him, with whom there is neither past nor future. God then being thus immutable in his purposes; how can we believe, that he is mutable in his essence? How can we rationally bring ourselves to suppose, that, after he had existed in a single person *from all eternity*, he began *in time* to exist in three persons? How, in short, can we reconcile a change of so portentous a magnitude, a change in the very nature of the Divine Being, with his necessary attribute of immutability? If God exist in three distinct persons, a vital truth for which Mr. Bryant most strenuously and laudably contends: he must surely have so existed *from everlasting*; he must surely continue thus to exist *to everlasting*. On the other hand, if he exist but in a single person, as the Socinians maintain: he must, unless we give up his attribute of immutability, both have existed and continue to exist in that same single person throughout the countless ages both of a retrospective and of a prospective eternity.

While Mr. Bryant therefore wishes to free the mystery of the Trinity from certain difficulties, he introduces a new difficulty far exceeding any which previously existed in the question.

2. But Mr. Bryant contends, that the doctrine of *an eternal generation* is as contradictory as the idea of *an eternal creation*; because, in fact, it is no generation at all.

This argument is plainly founded on the assumption, that the term *generation*, as applied to the Word, is used precisely in the same sense, as when applied to a man; that it denotes in short a commencement of homogeneous existence. But it may

be doubted, whether any such idea ought to be annexed to it. Allowing however, for the sake of argument, that it imports some ineffable emanation of the divine Son from the divine Father: still, in maintaining its eternity, I can discern nothing of that contradictoriness which Mr. Bryant complains of. If the Son be an eternally component member of an eternal and immutable Deity, his emanation must be as eternal as his personality; that is to say, neither the one nor the other can have had a beginning. But, if the Son be not an eternally component member of an eternal Deity, having emanated from him in time: then the eternal Deity himself is not immutable, which is an evident contradiction. The idea however of *an eternal emanation* may, without much difficulty, be as perfectly presented to the human intellect, as the apparently impossible mathematical truth, that two concurrent lines may for ever approximate and yet never coincide. Light is an emanation
+
from the Sun: but, if the Sun, constituted as it
lex. now is, had existed eternally, light must have been an eternal emanation from it; for the Sun could

never have existed without this emanation of light. Each in that case would inevitably be eternal: because, so far from the emanation of light commencing *in time*, there never could have been a period when it did *not* emanate; consequently, no precise moment can be selected when it *began* to emanate from a supposed *eternal* luminary. Again: as every person well knows who has studied har- *2. ex.* monics, the third and fifth tones are necessary emanations from what is styled the key-note, so that the key-note cannot be sounded without instantaneously producing the third and fifth. Now let us suppose a key-note to sound through all eternity both retrospective and prospective: what will be the inevitable consequence? Clearly, its emanations, the third and fifth, will sound through all eternity likewise; notwithstanding they *are* emanations from the key-note. For, the key-note sounding *eternally*, it will be impossible to pitch upon any moment in time, when the third and fifth *began* to sound. I by no means wish to bring these examples forward, as bearing any similitude to the filiation of the Word: I adduce them merely to shew, that the doctrine of *eternal generation*, be it true or be it false, contains in it nothing *contradictory*; the point asserted by Mr. Bryant. So far from it indeed, if the generator be eternal, the generated must of necessity be eternal likewise; because no point of time can be specified, when the generation commenced. +

Yet still, as I have already hinted, we may be allowed to doubt, whether the term *only-begotten*,

as applied to the Son, does at all relate to any emanation of the Word from the Paternal Deity. The names *Father* and *Son* clearly indeed import, that the persons, who bear them, are beings of the same species and essential nature: but, as the whole phraseology is employed in condescension to our limited faculties and with a view to give us as much insight into the subject as we are capable of receiving, we ought to be cautious of urging that phraseology to the utmost extent of the letter. We should be shocked at the impiety of any one, who proposed to interpret the term *begotten* in that gross sense which it bears when a mortal father and son are spoken of: yet, though we shrink instinctively from such odious blasphemy; *the mere term itself* seems to be the only thing, which has led many divines to conclude, that the Word is so an emanation from the fountain of Deity, as to bear to the invisible Jehovah a relation in some measure similar to that which a son bears to a father. Perceiving however, that, if this exposition were strictly followed up, it would argue both a personal inferiority on the part of the Word and a chronological priority on the part of the Father, they met the difficulty by the hypothesis of an eternal generation; which, as I have already shewn, is at all events free from self-contradictoriness. This I take to be a true account of the rise and progress of the doctrine: and it is easy to perceive, that the entire system has originated from an assumption, that the term *begotten* denotes a process, to which, however inadequately,

the generation of a mortal son by a mortal father may be best compared.

Here then a question arises, whether we are any way *bound* to annex such a sense to the term *begotten*: a sense, which, let us modify it as we please, unavoidably makes the Son to be an emanation from the Father.

I cannot find, that we are at all thus limited by the general phraseology of Scripture. Whenever a person or thing passes into a new state, he or it is said, by an easy metaphor, to be born or begotten into that new condition. Thus the re-establishment of Israel in a living body politic is described, as the birth of the nation:¹ thus, when a man passes from a state of nature to a state of grace, he is said to be begotten again of God or to be born again of the Holy Spirit:² and thus, allusively to his resurrection, our Lord is styled *the first-begotten of the dead*; a mode of speech, which of course implies that all his faithful followers will be similarly begotten of the dead.³ Such being the case, the term *only-begotten* or *begotten*, when applied to the Word with reference to his preëxisting state, does not *inevitably* relate to his supposed eternal generation or filiation nor indeed to any generation or filiation whatsoever. It *may*, according to the strict analogy of scrip-

¹ Isaiah lxvi. 7—9.

² 1 Cor. iv. 15. Philem. 10. 1 Pet. i. 3. 1 John v. 1, 18. John iii. 3, 5, 7. 1 Pet. i. 23. John i. 13. 1 John iii. 9. iv. 7. v. 4.

³ Rev. i. 5.

tural language, denote only his taking upon himself an office, immutably predetermined indeed in the counsels of God, but yet actually commencing in time. Should this be the import of the term, the office in question would clearly be that of the agent or spokesman or messenger of Jehovah: and the Word would then be begotten, when he proceeded from what the apostle calls *the bosom of the Father* for the purpose of executing that office. Now, that he so proceeded in order to create the world, we are expressly assured: and accordingly we are told, that he was *the first-born of the whole creation* or rather *born previous to the whole creation*.¹ But this does not require us to suppose any *emanation* of the Word from the essence of the Father: it imports no more, at least it does not *necessarily* import more, than that he left the bosom of the Paternal Deity in his office of an organ or messenger, that in consequence he is metaphorically said to have been begotten or born into that office, and that the use of this metaphor led to the use of the relative terms *Father* and *Son*. Our Saviour's own language seems to confirm such a view of the question. *I proceeded forth and came from God: neither came I of myself, but he sent me.*² *No man hath ascended up to heaven, but he that came down from heaven; the Son of man, which is in heaven.*³ *The Father himself loveth you; because ye have loved me, and have believed that I came out from God. I*

¹ Coloss. i. 15—17. Gr. πρωτοτοκος πασης κτισεως.

² John viii. 42.

³ John iii. 18.

*came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.*¹ These expressions clearly do not refer to any emanation or generation from the divine essence, but to the Son's leaving the bosom of the Father that he might fulfil his high purposes of mercy in the quality of his Angel or Messenger.

The present view of a most intricate subject has at least the merit of freeing it from *some* difficulties. According to this view, the Son is inferior to the Father, neither in point of nature nor as being only an emanation from the primordial fountain of Deity, but simply in point of office before the worlds, and complexly in point both of office and of his manhood *after* the worlds had been created. His inferiority therefore is no more, than if one king should freely and without constraint agree to act as the servant or organ of another king. In nature, in essence, in self-existence, he is the fellow of the invisible Jehovah: *in majesty equal*, as it is well expressed in that sound form of words the Athanasian creed; *in glory co-eternal*. Hence, if he be self-existent (and it is impossible to form an idea of a God, who is *not* self-existent); all the perplexities, relative to what has been called his *generation* or his *filiation*, will vanish. The term *begotten* relating only to his figurative birth into an office, all the theory, which is founded upon a different exposition of the term, will disappear with the exposition itself.

¹ John xvi. 27, 28.

After a somewhat similar manner, we ought perhaps to understand the procession of the Holy Ghost from the Father according to the Greek Church, from the Father and the Son according to the Latin Church. We are not *bound* to believe from any thing which is said of him, that the Spirit is more an emanation than the Word. The Son is the only-begotten of the Father, because he is born into a special office which he alone executes: the Holy Ghost proceeds or goes forth from the Father and the Son, secretly and invisibly to promote the work of grace, but not to reveal himself after the manner of the Word or Angel of Jehovah.

Far be from me the presumption of saying, that such *must* be the import of the term *begotten*. On a question of this abstruse nature, we are and must be greatly in the dark. I venture not to assert, that the doctrine of the Word's filiation is *false*: I only contend, that it cannot be demonstrated to be *true*; because it is wholly built upon the gratuitous assumption, that the term *begotten* bears a particular meaning when it is capable of bearing quite a different meaning. At the same time, if the doctrine of the Word's filiation be true (and God alone can determine, whether it be or be not); that filiation *must* be eternal: and I shall have rendered some service to the cause of sound theology, by demonstrating in opposition to Mr. Bryant, that the idea of *an eternal filiation*, so far from being self-contradictory, cannot in fact be separated from the idea of *an eternal generator*.

3. It is evident, that this view of the matter deprives Mr. Bryant's opinion of all the force, which it might be thought to derive from the text, *Thou art my Son, THIS DAY have I begotten thee.* For, even if we acknowledge its allusion to an event which occurred before the creation of the world; we are still no way bound to suppose, that it relates to what has been called the filiation of the Word. But, in reality, that eminent scholar has totally mistaken the import of a text, which he places in the very forefront of his battle, and which he plainly deems a host in itself.

We have the inspired authority of an apostle for applying this famous passage, not to any generation of the Son from the Paternal Deity, but to the resurrection of Christ or his mystical birth from the womb of the grave. *When the Jews, says St. Paul, had fulfilled all that was written of him, they took him down from the tree and laid him in a sepulchre. But GOD RAISED HIM FROM THE DEAD. And we declare unto you glad tidings, how that THE PROMISE, WHICH WAS MADE UNTO THE FATHERS, God hath FULFILLED THE SAME unto us their children, IN THAT HE RAISED UP JESUS AGAIN; even as it is written in the second Psalm, Thou art my Son, this day have I begotten thee.** The present remarkable passage requires no comment. St. Paul declares, that THIS DAY means *the day of Christ's resurrection*; and asserts, that the promise, made to the fathers in the

* Acts xiii. 29, 30, 32, 33.

second Psalm, was accomplished when our Saviour rose from the tomb. Hence it is evident, that *one* at least of the senses, in which the Word is said to have been begotten of the Father, is that of a figurative birth from the womb of a sepulchre: and, since this is undeniably the case, we are naturally led to suspect, that any other sense, in which the expression is used, is analogical to it; we are naturally led to suspect, that the expression denotes not any emanation from the essence of the Father, but only a departure from his bosom in order to enter upon the functions of a new though eternally predetermined office. To such official departures, as the Messenger of Jehovah, the prophet Micah seems to allude, when he says of the Messiah, that *his goings forth are from of old, from the days of the age.*¹ By *the age* he means, I apprehend, the period during which the world has continued; and, by the various *goings forth*, the several manifestations of the Word either to create the universe or to superintend his grand scheme of mercy and grace.

4. In favour of his peculiar opinion, Mr. Bryant asserts, that not a single text can be adduced to prove the retrospective eternity of the Word, *as a distinct person*; the Scripture speaking only of his *thus existing anterior to the creation*, which is very different from his having *thus existed eternally*.

N. Such an assertion has been made with less caution, than this excellent writer usually displays:

¹ Micah v. 2.

and it will obviously be the best repelled by the production of those texts which are denied to exist.

— St. Paul pronounces the Word to be *the same, yesterday, to-day, and for ever.*¹ He likewise declares, that it is the Son, to whom Jehovah says, — *Thy throne, O God, is for ever and ever.*² He further teaches, that it is still the Son who is addressed by the inspired Psalmist, when he celebrates Jehovah as the creator of the world, and — when he describes him as *eternally unchangeable* in studied opposition to the *changeable* and *perishable* elements. *Thou, Lord, in the beginning, hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they shall all wax old, as doth a garment. And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same; and thy years shall not fail.*³ Exactly similar is the testimony of the Word respecting himself. *I am Alpha and Omega, the beginning and the ending, the first and the last, which is, and which was, and which is to come, the Almighty.*⁴ Our Saviour here takes up, as his own, the thrice repeated declaration of Jehovah, respecting his eternal existence: he plainly therefore asserts, that he himself is eternal.⁵

Now it cannot be allowed, that, in any of these

¹ Heb. xiii. 8.

² Heb. i. 8. Psalm xlv. 6.

³ Heb. i. 10, 11, 12. Psalm cii. 25, 26, 27.

⁴ Rev. i. 8, 11, 17. xxii. 13.

⁵ Isaiah xli. 4. xlv. 6. xlviii. 12.

texts, the eternity of the Word is inculcated only in the sense wherein Mr. Bryant allows him to be eternal ; that is to say, eternal in essence, but not eternal in distinct personality. Each of them represents him, as being everlasting and immutable, in his special character of *the Son or the Angel of Jehovah*. For, if his distinct personality commenced in time, he has NOT been the same, yesterday, to day, and for ever ; his throne has NOT been for ever and ever ; he himself is NOT eternally unchangeable ; and he himself does NOT answer to that character, which he claims specially as the Word. We conclude therefore, that *the eternal personality of the Son* is the undoubted doctrine of Holy Scripture, and that this eternal person is the peculiar God who presides over all the three dispensations.

CHAPTER II.

THE ERROR OF CERTAIN OF THE GENTILE
CONVERTS RESPECTING THE THREE DIS-
PENSATIONS.

THERE is a most unfortunate propensity in human nature to warp the doctrines of revelation, and to adapt them to certain preconceived opinions and imaginary established truths. Instead of raising his ideas to the standard of God's word, man rather delights to bring down that word to his own level : and, instead of preparing himself to receive what may not have been previously expected ; he is unwilling to admit any doctrine, which cannot be reconciled with prior and favourite systems. The natural consequence of such a temper of mind is, to mistake the plainest declarations of Scripture, and to overlook or contradict its clearest and most obvious assertions ; to assume the authority of a judge, rather than to put on the submissive meekness of a disciple ; and to reject, with presumptuous

boldness, the decisions even of the Almighty himself.

This unhappily prevailing humour, which in every age has been the fruitful parent of error and heresy, was never more forcibly exemplified, than by the mode in which Christianity was often received at its first promulgation both by the Gentiles and by the Jews. Of the former, many were led, by a fantastic system of mythological philosophy, to reject the Old Testament as the work of the evil principle, and to identify the Saviour with that extraordinary hero-god whom they venerated as the frequently-appearing father both of deities and of men. Of the latter, the whole unconverted mass rejected the Gospel as an impious attempt to subvert the Law: and not a few even of those, who embraced Christianity, so far mistook the nature of the Levitical dispensation as to deem it for ever obligatory at least upon the house of Israel.

I shall at present offer a few remarks on the strange error, which sprang up among the Gentiles.

I. In addressing converts of this description, we may observe, that St. Paul frequently warns them against that wisdom of the pagan world, which was taught in the ancient Mysteries, and which would assuredly introduce a corruption of the truth as it is in Christ Jesus. Hence, in opposition to such wisdom, ^{*Sainte*} he exhorts them, to adhere to that Mystery of godliness of which *he himself* had been the hierophant, to venerate the Christ whom *he* had preached to them, and to guard

themselves against being led astray after a spurious Christ whom certain heretics (well denominated *antichrists*) were anxious to obtrude into the throne of the genuine Messiah.

*I would, says he to the Colossians, that ye knew, what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh : that their hearts might be comforted, being knit together in love and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, even of the Father and of the Christ ; in whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words : for, though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order and the stedfastness of your faith in the Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ : for in him dwelleth all the fulness of the Godhead bodily.*¹

This exhortation is plainly directed against certain teachers, who wished to draw the converted Gentiles away from that Messiah whom Paul had preached to them : and the pretence of these

¹ Coloss. ii. 1—9.

teachers is no less plainly some philosophical system, which is stigmatized as being a vain deceit, merely according to human tradition and not after Christ. If then the philosophical system were according to human tradition, it evidently was not a newly excogitated system; but on the contrary it claimed the sanction of high and venerable antiquity, professing to have been successively handed down from age to age: and, as to its particular nature, the apostle very distinctly points it out in his charge to Timothy.

I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some, that they teach no other doctrine, neither give heed to mythologic tales and endless genealogies, which minister speculative inquiries rather than the economy of God which is in faith. Now the end of the commandment is charity out of a pure heart and a good conscience and faith unfeigned: from which some, having swerved, have turned aside to a vain discourse, desiring to be teachers of the law, understanding neither what they say nor concerning what things they confidently affirm.¹

Here we have this mischievous philosophy described, as resting upon mythologic tales and endless genealogies, which rather promote idle inquiries than the true economy of God; a term, used by St. Paul and after him by the early fathers, to denote the mystery of Christ's existence as the second person of the Godhead: ² the persons, who swerve

¹ 1 Tim. i. 3—7.

² See Tertull. ad Prax. sect. iii. p. 502.

from the faith, are said to turn aside to a vain discourse: and shortly after we are told, that the two ring-leaders of the philosophizing apostasy in the church of Ephesus were Hymenæus and Alexander; and their heresy is represented as being of so baneful a sort, that it is denominated *blasphemy*.¹

In another place, St. Paul lets us still further into the nature of this early mystery of iniquity.

*I am jealous over you, says he to the Corinthians, with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest, by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For in good sooth well might ye bear with him, if he, that cometh, preach another Jesus whom we have not preached, or if ye receive another Spirit which ye have not received or another gospel which ye have not accepted.*²

We now find, that the philosophizing teachers are charged with introducing another Jesus, quite different from him whom the apostle had preached, and another Spirit, who had nothing in common with the Holy Ghost; so that their pretended gospel was not the genuine Gospel of Christ. This conduct was justly viewed in so heinous a light by St. Paul, that he stigmatizes men of such a stamp, as being *false apostles, deceitful workers, transforming themselves into the apostles of Christ;*

¹ 1 Tim. i. 20.

² 2 Corinth. xi. 2—4.

even as their master *Satan is transformed into an angel of light.*¹

The blasphemy then of Hymenæus and Alexander consisted in their proposing to the veneration of the faithful a different Christ and a different Holy Spirit from those set forth in the sincere Gospel: and, that this was really their offence, is sufficiently plain from the very circumstance of its being denominated *blasphemy*; for, in the New Testament, the word *blasphemy* is perpetually used to denote *apostate idolatry*.²

1. We may now sum up the philosophizing heresy of the Gentiles, respecting which St. Paul expresses so much godly jealousy, in the following manner.

The system itself was a very ancient one, for it was according to old tradition. It dealt in mythologic tales and endless genealogies, which ministered rather to an impious curiosity than to a sound knowledge of God's economy respecting the Son. They, who turned aside to it, did but turn aside to a vain discourse: and with reason might this be said of them; for they apostatised to another Christ, to another Spirit, to another Gospel. Christ however being the only-begotten Son of God, to transfer his honours to a different being, under a

¹ 2 Corinth. xi. 13, 14.

² See Matt. ix. 2, 3. Acts xix, 37. Rev. xiii. 1. and compare John x. 30—33. with Levit. xx. 2. Deut. xiii. 10. xvii. 5. Stoning was the punishment ordained under the Law for blasphemy.

pretence that that being was the true Christ, was of course the most horrid blasphemy or apostate idolatry: whence the preachers of this ancient philosophy, thus daringly engrafted upon the Gospel, might well be stigmatized as the ministers of Satan himself; who is ever ready, under the specious form of a true angel or sacerdotal messenger of God, to introduce the worst of heresies into the bosom of the Church.

2. From this character I think it perfectly evident, that the apostle alludes to that system of philosophizing theology, which appeared and which still appears under its most perfect form in the east, which however was equally the basis of Paganism in the west, and which constituted the grand subject of the ancient Mysteries in every part of the world.

The system in question originated during the first ages after the deluge, and must have been regularly digested anterior to the dispersion from Babel. It dealt largely in mythologic tales; and it taught an eternal succession of similar worlds, each transmigratively occupied by the same inhabitants the children of the same perpetually reappearing father: it inculcated, in short, what the apostle calls *legendary fictions* and *endless genealogies*. Yet was it built upon ancient tradition: and it contained many important truths, though fantastically exhibited in grotesque masquerade. The character of the god, whom it set forth as the chief object of adoration, was a very extraordinary compound: for it was made up, by joining together, in

a single transmigrating personage, the characters of the early patriarchs and of the promised Seed of the woman; while the Sun was deemed his astronomical representative or symbol. This being the Pagans supposed to dwell in the fulness of celestial glory; which from time to time he left in a resplendent human body or in what bore the semblance of a human body, for the various purposes of creating a new world or of reforming or destroying the corrupt inhabitants of an old one: hence, in studied opposition to the gentile *pleroma* or *fulness*, St. Paul celebrates our blessed Saviour as being the true person, in whom dwelleth all *the fulness* of the Godhead bodily. Sometimes he suddenly manifested himself, and again as suddenly withdrew himself: sometimes he appeared, as the general father of mankind at the commencement of a new mundane system: sometimes he was born from a woman by the obumbration of a celestial deity: and sometimes that woman was pronounced to be a virgin. He was occasionally identified with what was called *the soul of the world*; and occasionally he was exhibited as something distinct from it, though himself cabalistically denominated *Nous* or *Men* or *Intellect*. In point of disposition, he was mild and benevolent, a mediator between God and man, the friend of the human species: yet he sometimes appeared, armed with terrors, as the minister of vengeance. He was engaged in an eternal conflict with the evil principle, described as a malignant demon who was the immediate cause of the deluge; and his adversary sometimes pre-

vailed to such an extent, as even to cause his death: but, rising again from the sleep of the grave, he was in the end victorious over his mortal enemy. Of this person, numerous have already been the manifestations; and numerous also will be the future manifestations. That, which is next expected, is a manifestation of wrath, to dissolve the present frame of the world.

These traditions, mixed with various philosophical speculations on the nature of things, constituted the subject of the Mysteries: and a due initiation into them was esteemed the very acmè of wisdom and light and happiness.¹

3. It is not difficult to perceive, whence many of such notions originated: and it is easy to anticipate the mode, in which Christianity would be perverted by the unhallowed boldness of the speculative men who had imbibed them.

Most of the early heresies sprang from a licentious attempt to associate the Gospel with the reveries of Paganism: and this attempt is clearly, I think, the subject of those repeated apostolic denunciations and allusions, which abound in the New Testament. What St. Paul styles *another Christ* and *another Spirit*, altogether different from that Christ and that Spirit whom *he* had preached, were *the anthropomorphic god* and *the mundane soul* of gentile theology. These, it was contended, were no other than the Word and the Holy Ghost:

¹ See my Orig. of Pagan Idol. book i. c. 1. book v. c. 6. book vi. c. 6.

and Jesus himself was pronounced to be but one of the numerous descents of the mediatorial deity. Yet, as he had already been often revealed, and as in each successive world the inhabitants were but a transmigrative reappearance of the defunct inhabitants of a former: it was maintained by those, who blasphemed the name of Christ by applying it to the chief god of Paganism, that *the resurrection was past already.*¹

Such destructive errors sprang up in the very time of the apostles: and, notwithstanding those holy men immediately bore their testimony against them, they continued to flourish during a long period under the appellations of *Gnosticism* and *Manicheism*. But the same leading principle pervaded all the different sects, which embraced them: and, although according to the oriental doctrine of two warring and independent energies they were soon modified in such a manner as effectually to destroy the connection between the three dispensations; still *another Christ*, the ape of the genuine Messiah, was uniformly and systematically introduced.

II. These remarks will be best exemplified by noticing some of the persons, who were most active in promoting so impious a system.

1. The agent, who first introduced the heresy, is said, by the general voice of antiquity, to have been the Samaritan impostor Simon: and the title of *Magus*, which is usually subjoined to his name,

¹ 2 Tim. ii, 16—18.

points out not equivocally the school in which he had been educated. We find him, before the mission of Philip, giving out, that he himself was the great power or manifested energy of God :¹ by which we are plainly to understand, that, like the Dalai Lama and the various other Lamas scattered throughout Asia, he claimed to be an incarnate descent of the anthropomorphic deity of Paganism.

Much light however is thrown upon the nature of his pretensions by the accounts of him, which have come down to us through the ecclesiastical historians.

According to Hegesippus, he was the leader of those false Christs and false prophets, who appeared in such numbers after the death of the apostles. Mixing, like a genuine Samaritan, true worship with false, he is said to have been the first, who divided the unity of the Church BY A MYTHOLOGICAL DOCTRINE AGAINST GOD AND CHRIST. This consisted in his claiming to be himself the incarnate deity, who descended from heaven, and who appeared among mortals in the visionary form of a man. Hence he taught, that *he* was the infinite power and apparent energy of the godhead : and hence he asserted, that a woman, who accompanied him, was a manifestation of Selenè or the Moon, that a divine spirit dwelt within her, and that (like the lunar goddess in the theology of the Gentiles) she was the general mother of all things.

¹ Acts viii. 9, 10.

In avowing these opinions, it does not appear that he *denied* our Saviour to be the incarnate divinity: so far from it indeed, he built his own imposture on that very point. For he declared, that the Son had already been displayed as a man in Judæa; that his enemies *imagined*, that they had crucified him; but that, deluding them by a false semblance, he now revealed himself in Samaria under the name of *Simon*. He did not therefore *deny* Christ to be the incarnate divinity: he rather sought to *identify* himself with him.¹

Such was his heresy: and its whole texture demonstrates its pagan origination; for he plainly claimed to be a descent of him whom the Gentiles denominated *the great father*, and thence exhibited as his consort that pretended lunar goddess whom they esteemed the great mother of the world. Now, to his additionally maintaining himself to be the Christ, and thus to his identifying our Lord with the chief god of heathen philosophy, I think it evident that Hegesippus alludes, when he speaks of his dividing the unity of the Church *by a mythological doctrine against God and Christ*: for nothing can be more accurately proper in every word, than such a description of the first heresy. In the language of St. Paul, its essence was the introduction of *another Christ* and of *another Spirit*.

2. From the same impure source of Paganism sprang the Gnostic system of theology.

According to some of the Iranian philosophers,

¹ Euseb. Hist. Evan. lib. iv. c. 22.

there was a principle of good, eternal and necessarily existing. Him they called *Ormuzd*; and deemed him the fountain of life and light and happiness. There was also an evil principle, denominated *Ahriman*; the ^{Kali} *Calya* of Hindostan, the Typhon of Egypt, the Python of Greece, and the *Loke* of Scythia. Him they supposed to be a created god, who presided over darkness and vice and misery. Others, on the contrary, pronounced them *both* to be eternal; and conceived them to be perfectly independent of each other. But, agreeably to either modification of the system, the two principles of good and evil, of light and darkness, are engaged in unceasing and interminable warfare: and, as light has a natural tendency to produce like, *Ormuzd* was thought to have created numerous pure spirits in disposition similar to himself, while *Ahriman* produced a host of evil and corrupt *dives* whose temper resembled the depravity of their author.¹

To these opinions the *Gnostics* industriously adapted Christianity.

Upon their scheme, the prince of darkness was the creator of the world; in which were inherent the seeds of all evil, composed as it is of stubborn and corrupt matter.² From this matter he also

¹ Hyde de rel. vet. Pers. c. 9.

² According to the account given of this sect by Epiphanius, the creator of the world was one of the seven princes of the spheres, whom they called *Sabaoth*. Epiph. adv. Hær. lib. i. This *Sabaoth*, if I mistake not, is the *Dionusus-Sabazius* of Greece and the *Siva* or *Seba* of Hindostan.

formed the bodies of men; but he inclosed within them rational souls, which were excerpted particles of the pure and ethereal light that composes the essence of God. Such an imprisonment is equally against the will of the Deity and the inclination of the soul; which loathes its base and terrestrial companion, and which perpetually struggles to regain its native freedom.¹

The same evil being, who was the demiurge or creator of the world, was the god of the Old Testament and the author of the Jewish Law: a Law, consisting only of carnal ordinances and ceremonies; which, as they concern matter, must inevitably partake of its evil properties. Such a Law was solely calculated to debase the Israelites into the most abject slavery; and tended only to withdraw their souls from the contemplation of their celestial origin, by plunging them into the midst of ceremonial observances which relate merely to the body.

At length the author of light and goodness pitied the miserable state of mankind; who all, as well as the Jews, were under the tyranny of the prince of darkness. The modes indeed of their servitude might vary: but the minds of all were equally darkened, and they all bowed their necks beneath the galling yoke of this powerful usurper. For the benevolent purpose of liberating them, the Supreme Being sent a celestial Messenger from the fulness² of

¹ I need scarcely remark, that the Platonic philosophy is full of the imprisonment and deplumation of the soul.

² Gr. πληρωμα, the word used by St. Paul. Col. ii. 9.

happiness and glory in which he dwelt, and invested his august agent with a human form. The name of this celestial delegate was *Christ*: but, though in outward appearance a man, he was in truth only a luminous and ethereal phantom. His body was not framed, like our bodies, out of gross flesh and blood; on the contrary, its essence was so pure, that the frame, though visible, was impalpable to our mortal touch: for it were contradictory to imagine, that he, who specially came to oppose the influence of matter, should himself be clothed in matter.

This illustrious personage immediately attacked the strong holds of the prince of darkness, and ridiculed the inefficacy of his rites and ceremonies. While he attempted to withdraw the human soul from the intolerable thralldom imposed upon her; he laboured also to raise her thoughts to the bounteous author of light and goodness, and to elevate her conceptions above the sordid views of the material world. Since she was for a season linked to a gross and sluggish yoke-fellow, she was to anticipate with joy the moment of her emancipation from so disgraceful a servitude. Meanwhile she was to coöperate with the heavenly teacher, by making such a progress towards internal purity as her present scanty powers would permit. This could only be effected by a vigorous resistance to the passions and appetites of the body: and the most effectual method to subdue that domestic and therefore more dangerous enemy was to practise continual abstinence and mortification. Thus, even in the present

world, it was possible to attain a considerable degree of abstraction from the concerns of the flesh, by macerating the evil matter of which the body is composed, until every gross and impure inclination died away within it.

A doctrine, so spiritualized as this, and tending so directly to subvert the religion founded by the god of the Jews, could not fail both to alarm and to irritate that usurper. Burning with rage to see his dominions thus invaded, he stirred up his faithful adherents, the Priests and Pharisees, to a bitter and determined opposition of these innovations; and transfused all his own venom into their bosoms.

— The consequence was, that they apprehended
— Christ, condemned him to death, and proceeded to crucify him. But, though in the eyes of the spectators he appeared to die, the whole scene of his torments was a mere delusion: for, his body being visionary and not substantial, it was impossible, that he should *really* suffer, to atone for human guilt, the pains which he only *seemed* to undergo upon the cross. The attempt however to destroy him did not occur, until Christ had sojourned a sufficient length of time upon earth to answer the ends of his mission. His apostles and disciples, animated by the same spirit and the same zeal, continued to preach the same doctrine of mental purity and abstraction, in defiance of the opposition which they every where encountered from the wretched tools of the evil principle. Hence arose bloody persecutions, which nevertheless were entirely disregarded by the true convert: because, though they might

injure his contemptible material part, they tended only to refine and purify his soul, rendering it more fit to be absorbed into the divine essence.

Such were the fantastic and impious tenets of the Gnostics : and the obvious consequence of them was the entire rejection of the Old Testament ; not indeed so much as an imposture of human contrivance, but as being the invention of their professed enemy the prince of darkness and as tending therefore to reduce the soul under the dominion of corrupt matter. They likewise were obliged to reject all those parts of the Gospel, which contradicted this preposterous doctrine ; as if they were only traps laid, to insnare their faith, by the cunning of the evil one. In order therefore to preserve consistency in their notions, they traduced the most illustrious personages that flourished under the Patriarchal and Levitical dispensations : while they considered, with the highest degree of veneration, those characters whom the Old Testament reprobrates as abominable. Thus the serpent, that seduced Eve, was a benignant spirit, the Cneph or Agathodemon of Paganism, whose only aim was to liberate our first parents from the tyranny of the prince of darkness : and thus Korah, Dathan, and Abiram, who opposed Moses the instrument of the God of the Jews and who perished in consequence of it, were courageous asserters of the truth and virtuous martyrs in the cause of religion. Nay, even the most abandoned and profligate characters recorded in Scripture, some of whom for their gross abominations were destroyed by fire from heaven,

were extolled by this perverse and wrong-headed sect, as mirrors of holiness and as patterns fit even for devout imitation.¹

These are the principal features of that blasphemous apostasy from the truth; which St. Paul accurately describes, as introducing another Christ, another Spirit, and another Gospel. Gnosticism comprehended indeed ~~a~~ a variety of different sects:~~*~~ but, however the heads of these sects might disagree among each other in some inferior points, in one they all coincided. Valentine, Basilides, Saturnilus, Calorbasus, Ptolemy, Secundus, Carpocras, Cerinthus, Elxai, Cerdo, Marcion, the

¹ Epiph. adv. Hær. lib. i, ii. Iren. lib. i. c. 29 34. lib. iii. c. 12. S. August. Confess. lib. iii, v. Notwithstanding the vaunted spirituality of the Gnostics, many of these heretics, acting up to the idea that the cities of the plain were fit models for their own conduct, were immersed in the grossest profligacy of manners; a melancholy proof of the tendency of human nature to evil, when it sets up its own speculations above scripture. Epiph. adv. Hær. lib. i, ii. Clem. Alex. Strom. lib. iii. p. 436, 437, 438. Theodoret. Hæret. Fab. Ded. The doctrine of the Metempsychosis, a grand tenet inculcated in the ancient pagan Mysteries, was likewise maintained by them, as effecting a purification from the taints contracted in the flesh. *They conceive, says Epiphanius, that the ruler of this world is in shape like a dragon, and that the souls of men during a state of unconsciousness are first absorbed by him and afterwards again emitted upon the earth. Next they pass through the forms of swine and other animals: and then they are again hurried through the same lofty revolution as before.* Epiph. adv. Hær. lib. i. For an account of the sidereal Metempsychosis of Paganism, see Porph. de ant. nymph. p. 263—268. and my Origin of Pagan Idol. book v. c. 6.

Cainites, and the Ophites, all denied the Mosaical dispensation to be the work of God; though some attributed it to the evil demon, and others to a powerful and degenerate angel whom the Jews worshipped as God. Hence they plainly cut asunder the link of connection between the Mosaical and the Christian dispensations, and ultimately severed also the latter from the Patriarchal dispensation.¹

3. Manicheism, which sprang up in the third century, differs but ^{que ppe} slightly from its predecessor Gnosticism. It is evidently built upon the same foundation: for it is equally characterised by the introduction of another Christ and another Spirit.

Though Manes has communicated to this system the sacred pagan title which he assumed as the hierophant and the corporeal vehicle of the transmigrating great father, we may doubt, whether he was properly the author of it: for his master and predecessor Terebinthus is said to have advanced far into the same impious speculations.

Like the Gnostics, he supposed matter to be inveterately ^{obstinata} stubborn and corrupt: but, instead of asserting the world to be the production of the evil principle, he conceived, that God was fatally compelled to form it out of this matter, because a certain ^{melee} portion of divine light had become entangled with it. According to his system, the end,

¹ Clem. Alex. Strom. lib. iv. p. 511. Theodoret. Hæret. Fab. lib. ii. c. 3. Epiph. adv. Hær. lib. i, ii. Euseb. Hist. Evan. lib. iii. c. 28. Iren. lib. i. c. 25.

which God proposed in creating the world, was to make it a receptacle for mankind, whose first parents derived their origin from the prince of darkness. That malignant being, whom he denominated *Sacla*, exercised this act of his power, by inclosing within a material body a spark of the divine light; which, during the tumult and confusion of the battle between the two rival principles, of good and evil, had been plunged and ^{*mêlée*} entangled in the substance of corrupt matter. Hence it is, that, while the divine and immortal part of man presses eagerly towards its native skies, it is clogged and impeded by the gross earthy particles which compose the body.

To enable the soul gradually to extricate itself from the gloomy dungeon, in which it is imprisoned, God placed man in the world which he had created, as a probationer for heaven. During his residence here, it is his duty to wage unceasing war with the appetites of the flesh and the gross propensities of matter, and to subdue his corporeal frame by the severest penances and mortifications. But even this discipline is insufficient without the aid of a future purgatory. Immediately upon its departure from the body, the unimprisoned soul embarks either in the fiery ship of the Sun or in the aqueous ship of the Moon, by which mysterious voyage every taint of sin is at length eradicated; the violence of the solar heat burning out those inveterate impurities, which the mild ablution of the lunar water is unable to remove:

so severe a penance are even the best of men obliged to undergo, in their progress to final beatitude. But, as for those who give themselves up to the pleasures of the flesh and have not self-command enough to mortify their bodies, they are destined to a yet severer fate: nor can their sins be expiated, until they shall have passed through a long course of torment and suffering, inflicted upon them by evil demons. At length, when the final dissolution of all things shall arrive, this material world will be consumed by fire: and the evil principle and his associates will then be confined for ever in outer darkness, from which all hopes of emerging are prevented by a battalion of infernal spirits so inveterately wicked that no penance can wash out the atrocity of their guilt.

God however, willing to grant every requisite assistance to man, did not leave him to struggle unassisted with such difficulties. Hence from his own substance he caused to emanate two exalted beings, Christ and the Holy Spirit. These divine persons had been familiarly known and revered throughout the gentile world, long before the preaching of the Gospel from Jerusalem. For Christ, the mediator between God and man, is the middle God of the Persians, by them called Mithras; as by other eastern nations he is denominated Buddha or Saca or Menu or Menes or Saman, and is thought in some of his descents to have been born from the womb of a pure virgin: while the Holy Spirit is no other than the Soul of

the world, celebrated in the sacred lore of pagan philosophy as an energetic and vivifying principle, which pervades all nature, from man himself down to the lowest modification of matter.

In his sentiments respecting the person of Christ while he abode upon earth, Manes resembled the Gnostic Docetæ. He supposed, that the mediatorial God was not invested with a real body of material flesh and blood; but that his frame, though visible, was ethereal and impalpable: consequently, while the spectators imagined that he suffered death upon the cross, they were entirely deceived; since the whole apparent tragedy was an illusion, nothing of what met the eye having truly happened.

Finding, that his favourite Iranian philosophy was completely at variance with the Old Testament and irreconcilable with the greatest part of the New; and perceiving, that, let him retain which he would, he must inevitably give up the other: the heresiarch deliberately followed the example of the Gnostics; and at once rejected all the Hebrew Scriptures, while he ^{retained} pared away such passages in the Greek as refused to harmonize with his fantastic system. Hence, as usual, the Patriarchal and Levitical dispensations were ascribed to the inventive tyranny of the prince of darkness, whose kingdom Christ specially came to overthrow: and those places in the Gospels and the Acts and the Epistles, which erect Christianity upon the basis of the Law, were authoritatively discarded, as originating from the same malignant power and as

corruptions or interpolations of his Jewish vassals. As for entering into any rational discussion respecting their authenticity, such a process formed no part of the Manichæan plan. Like his predecessors of expurgating celebrity, Marcion and the Ebionites, Manes deemed it quite a sufficient reason for declaring a passage to be spurious and for expunging it from his amended copy, if it unfortunately happened to contradict his preconceived opinions.

As for his system of penance, he carried it so far as to teach, that every innocent gratification was to be abstained from, and that all the blessings of a bounteous Creator were to be abhorred as containing in them the seeds of evil. Such, as aspired to the highest rank among his followers, were debarred from marriage, which Manes gravely pronounced to be a manifest invention of the devil. They likewise gave up the use of animal food and of wine, as tending to detach the soul from heavenly contemplation, and as ^{miscens} intangling it still more inextricably with gross and corrupt matter.

This was the abstract theory of Manes: but, in point of application, it grew up, under his fostering hands, to even a still more portentous mystery of iniquity. He gave himself out to be an incarnation of the Paraclete, whom Jesus had promised to send upon his disciples after his own departure: and, since it was his avowed plan to engraft Paganism upon Christianity, and since it was a leading article of the gentile creed that the universal father repeatedly became incarnate in a human form; he

assumed, as being himself a pretended descent of that great mundane soul which was often identified with the universal father Nous or Men, the name of Manes or Menes or Menu as the appellation is variously expressed, which is one of the most common titles of the anthropomorphic transmigrating god of the heathen Mysteries. In this impiety he did but imitate his master Terebinthus : for *he* also seems equally to have claimed to be an incarnation of the same deity ; as we may collect not equivocally from his calling himself Buddas, which is another title of the same pagan divinity. Nor did the gangrene stop even here. On the very principle of the imagined successive incarnations of Budda or Menes or Mithras in the person of the reigning Lama of Thibet, the disciples of Manes, and those Christians whom he had perverted, vehemently taught, not only that *their* master was such an incarnation, but that he himself was afterwards transmigratively born again in the body of his pontifical successor Buddas-Addas or Adda-Menes. In imitation of Christ, with whom (like Simon Magus) he appears to have wished ultimately to identify himself, Manes had twelve special disciples : and, being esteemed a descent of the virgin-born Buddha, he thence in Hindostan, whither his heretical pravity was early conveyed and where it still flourishes, ^{for} Buddha is even yet pronounced to be the same as Christ ; he thence, in Hindostan, was called ^{crux rectus} Salivahana ^{crux} ~~crux~~ ^{rectus} which is one of the many titles of that heathen god, and was venerated as the deity and pilot of

the purgatorial ship of Hades or Patala. To this ship, which was also the ship of the sphere, Manes plainly alluded, when he taught that the souls of the dead were to be purified in the ship either of the Sun or of the Moon. The whole speculation, with its concomitant purgatory, was borrowed from the pagan Mysteries: in the celebration of which, the ship of the dead was formed like the lunar crescent and thence spoken of as a floating Moon; while its pilot was a deified hero, venerated astronomically in the Sun beneath the horizon, and thence esteemed an infernal god. Into this ancient philosophy, which constituted the basis of Gnosticism and Manicheism, Virgil and Porphyry have largely entered: it may be pronounced the very essence of Pythagorism and Orphism and Platonism: and, as it was the system of ancient Egypt and Persia; so, with whatever modifications, it is still the prominent theory of Hindustan taken in its largest acceptation.

/// The leading idea, in short, of the Manichæan heresy is palpably the same as that of Simonianism and Gnosticism. *Another Christ* and *another Spirit*, to adopt the expressions of St. Paul, are introduced into the place of the genuine Christ and the true Spirit of God: while *another gospel*, far unlike the sincere Gospel, effectually destroys all connection between the three closely allied dispensations.¹

¹ Theodoret. Hæret. Fab. lib. i. c. 26. Epist. Marcell. apud Epiph. adv. Hær. lib. ii. S. Augustin. Confess. lib. iv, v. Epiph. adv. Hær. lib. i, ii. Euseb. Hist. Evan. lib. vii. c. 31.

Such were the dangerous errors of some early gentile converts : we have next to consider certain mistakes, which were peculiar to the descendants from the stock of Israel.

Clem. Alex. Strom. lib. iii. p. 431—435. Bp. Pearson on the Creed. Art. I. note c. vol. ii. p. 76. Oxon. Asiat. Res. vol. ix. p. 212—222. Virg. Æneid. lib. vi. ver. 603—751. Georg. lib. iv. ver. 219—227. Porph. de ant. nymph. p. 263—268. See my Origin of Pagan Idol. book iv. c. 1, 2. book v. c. 1, 2, 3, 6. book vi. c. 6.

CHAPTER III.

THE ERROR RESPECTING THE CONNECTION OF
THE LAW AND THE GOSPEL PECULIAR TO
THE JEWS.

THERE are other mistakes, now to be considered, which more peculiarly respect the connection of the Levitical and Christian dispensations: for in that view of the subject, which is about to present itself to us, the Patriarchal dispensation seems never once to have been taken into the account.

The basis of all these mistakes was the leading error, that the Law of Moses was of perpetual obligation, that it was never to be annulled, and that the Messiah himself was so to act under its sanction as to preserve its entire ceremonial unaltered. Such an error was peculiar to the Hebrew nation: and so deep had it struck its root, that both the unconverted and the converted Jews were alike tainted with it; for the former rejected the Messiah, because he appeared not with divine majesty and power to uphold the gorgeous service

of the temple and to reduce all nations to its obedience ; while the latter acknowledged him indeed, but could not comprehend how the ordinances of the Law were to be superseded by the better covenant of the Gospel.

So far as abstract reasoning is concerned, they each seem to have argued on pretty much the same principles. They knew, that the Levitical dispensation proceeded from God. But God is confessedly immutable. Therefore a dispensation, which proceeded from him, must be perfect and can never be annulled.

This syllogism will be found at the bottom both of Jewish unbelief and of Jewish misbelief: yet analogy itself might have taught the Hebrews its palpable inconclusiveness. The very same mode of reasoning would have equally demonstrated the perpetuity of the Patriarchal dispensation and the impossibility of its being annulled in favour of the Levitical: nor can a single argument be adduced by a Jew in favour of the divine authority and legation of Moses, which cannot be equally adduced by a Christian in favour of the divine authority and legation of Christ. If the repeal of the Patriarchal dispensation, a dispensation confessedly from heaven, ought not to be judged as arguing any mutability in God: why should the repeal of the Levitical dispensation be thought so inevitably to involve the idea, that the counsels of Jehovah are changeable? Before this notion can be rationally adopted, it ought to be shewn, that the Law of Moses was destined for eternity, and that it was

the last dispensation through which the Supreme Being would converse with mortals.

Now the only argument, which can be adduced in favour of such an opinion, is the expression for ever, which is sometimes applied to the Levitical dispensation: whence it might be inferred, as the unbelieving Jews contend, that perpetuity was its essential attribute.

To this argument however the reply is sufficiently easy. The Hebrew phrase, rendered for ever, is ambiguous: and it is not unworthy of notice, that, even in the English language, it does not always denote *eternity*. We speak of conveying an estate to a man and to his heirs *for ever*: just as the purchased children of strangers are to be slaves to the Israelites *for ever*; or as the voluntary Hebrew servant, whose ear was bored, was *for ever* to be the servant of his freely chosen master. The mere use then of the phrase proves nothing: unless, as applied to the Mosaical dispensation, it can be shewn incontrovertibly to import *eternity*; the Jew gains nothing by a bare assertion, that such is its meaning. As the expression is ambiguous, we can only ascertain its true sense in the case of the Hebrew Law, by comparing it with express testimony and with stubborn matter of fact.

With respect to testimony, Moses himself declares, that God would raise up to Israel a prophet like unto him; and charges the people to receive him with due obedience.* But, if this prophet

* Deut. xviii. 15—19.

were specially to resemble Moses, he must be a divine legislator : if he be a divine legislator, he must introduce a new dispensation : if he introduce a new dispensation, he must abrogate the old one. Accordingly, Jeremiah expressly foretells, that in the fulness of time Jehovah will make a new covenant with Israel and Judah, which shall not be after the tenor of the Levitical covenant but shall be of a more pure and spiritual nature.* The Jews therefore themselves might have anticipated the abrogation of the Law, even from the testimony which it bears respecting its own temporaneity ; had they not read their sacred books with a veil over their hearts.

So likewise with regard to matter of fact, Jehovah is said to have chosen Levi out of all the tribes, to minister in the name of the Lord, him and his sons *for ever* ; and the ordinances, over which they were to preside, are declared to be ordinances *for ever*. But the event has irrefragably proved, that the expression, in regard to the Mosaical dispensation, is not to be understood in the sense of *eternity*. More than seventeen centuries have now elapsed since the destruction of the temple and the dissipation of the Hebrew people. The perpetual sacrifice has been abolished : numerous ordinances, which could only be observed in Palestine, have been practically abrogated : and the priesthood, in its most essential functions, can no longer be exercised by the tribe of Levi.

* Jerem. xxxi. 31—34.

Thus futile, in each point of view, is the Jewish argument from the expression *for ever* : nor is there more cogency in the abstract reasoning, that, because Jehovah is immutable, the Levitical dispensation must be immutable also.

Doubtless with the Most High himself there is neither change nor shadow of turning : but, that in the world both of grace and of nature he should gradually bring his works to perfection, argues no mutability in the workmaster ; it merely shews, that such is the universal plan, which in his infinite wisdom he has been pleased to adopt. From the fall of Adam to the dissolution of all things, there exists but one plan of divine mercy : yet that plan advances to its consummation by a regularly determined progressiveness ; it does not, complete in all its parts, spring up instantaneously. Its very progressiveness is, in fact, a preordained arrangement : and we might just as rationally argue, that God is mutable, because his creature man passes through the different stages of boyhood and youth and virility ; as that he is mutable, because his plan of grace slowly develops itself in three successive dispensations. The whole analogy of nature shews, that it is the fixed purpose of the Deity to bring all things to perfection only by degrees. If then his scheme of mercy had been instantaneously completed at the time of the fall, it would have been abhorrent from that general analogy which may be traced throughout the whole creation. Most groundless therefore was the fancy, that an abrogation of Judaism argued mutability in the Divine

Legislator: his pupils were in truth only moved from a lower to a higher form in one and the same school.

I. Yet, on such principles, did the unbelieving Hebrews reject what was really the end and purpose of their own imperfect dispensation.

Long before the time of Christ, that gross and sensual people had accustomed themselves to consider the splendid festivals, bloody sacrifices, and numerous ceremonies, of their law, as *really and intrinsically* pleasing to God, notwithstanding the frequent and express declarations of their prophets to the contrary. Owing to this persuasion, they could not bear the idea, that it was ever to have an end; still less could they conceive it possible, that the Messiah himself should be the instrument of its dissolution. From the figurative and ecstatic language of the inspired prophets, which painted, in glowing colours, a victorious and warlike prince sprinkled with the blood of his enemies and triumphing over the prostrate Gentiles; they anticipated with joyful expectation the moment, when their conqueror and deliverer was to appear and to rescue them from the yoke of the Romans. They had not sufficient purity of heart to pray humbly to God, that he would be pleased to liberate them from the heavy bondage of sin; that he would enable them to mortify the corrupt appetites of their nature; and that he would teach them, instead of being subject to a round of ceremonies, significant indeed but highly burdensome, to offer up to him the lively sacrifice of thanksgiving and

to bear the badge of circumcision in their hearts : but they were accustomed to cherish far different thoughts from these ; thoughts equally abhorrent from the wisdom and the goodness of God. They vainly hoped, that the *temporal* glory of the second temple would be greater than that of the first ; and that the splendid pageant of festivals and ceremonies would be once more presented to their longing eyes, with a lustre superior even to the pomp and majesty of the reign of Solomon. They grossly and impiously fancied, that the King of Glory, the Seed in whom all nations should be blessed, was to descend from heaven for no other purpose, than to gratify the pride and evil inclinations of the stock of Abraham. Under his banners they were to go forth conquering and to conquer : the blood of the slain was to mark the progress, and the groans of the dying were to celebrate the triumphs, of the Prince of Peace : the vanquished Romans were in their turn to bow the neck before the lordly Jews : and the earthly Zion, enriched with the spoils of the whole world, was to be the seat of universal empire. The desire of all nations was to be the persecutor and enslaver of mankind : and Israel alone was to be exalted in that day, at the expence of suffering humanity.

As this disposition of the Jews is clearly shewn, on the one hand, by their rejection of the true Messiah, who would not flatter their ambitious views, and who constantly asserted that his kingdom was not of this world ; so is it no less shewn on the other, by the readiness with which they

listened to false Christs, who never failed to promise them sovereign sway as the only method of gaining their affections. Once indeed, during the life of Jesus, the people, astonished at his miracles, but still under the influence of this mistaken notion, would have made him king by force : but this he could not suffer, either consistently with the nature of his real kingdom, or without encouraging and promoting their error. The strange perplexity, into which the Jews were thrown at the sight of his miracles, while they were unable to reconcile the humble appearance of our Lord with the pompous expectations which they had formed of the Messiah, is strikingly described in several parts of the Gospel. They were unwilling to give up their preconceived opinions, though they knew not how to account for such an exertion of supernatural power by any person inferior in point of dignity to the Messiah.*

As the Jews, in the time of our Saviour, could not bear to imagine that the Law of Moses was ever to have an end ; so is their posterity equally blind to the connection, which subsists between the two dispensations.

II. Nearly allied to the prevailing notion of a secular deliverer were the sentiments of those Jews, who embraced Christianity during the ministry of our Lord. The national error respecting the character of the Messiah infected even the Apostles, when first converted, in common with their unbe-

* See John vii. and xii.

lieving brethren. They, too, fondly hoped one day to see the lowly Jesus, a mighty temporal prince ; and expected, that those, who had shared his humility, should be partakers of his power and glory.

This persuasion is sufficiently manifest from the whole tenor of the following passage.

*Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the Prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully intreated, and spitted on : and they shall scourge him, and put him to death : and the third day he shall rise again. And they understood none of these things, and this saying was hid from them, neither knew they the things which were spoken.*¹

Such is the description, which the Messiah gives of his humiliation and sufferings ; circumstances, which had never once occurred to the aspiring and worldly-minded Jews : accordingly we find, that his Disciples were totally at a loss to comprehend his meaning.

The same observation may be made on the desponding language of the two disciples, who were passing from Jerusalem to Emmaus. *We trusted that it had been he, which should have redeemed Israel.* The death of Christ had put an end to all their hopes, and they concluded themselves to have

¹ Luke xviii. 31—34.

been mistaken in supposing him the promised Saviour. For a season, they were as blind as the other Jews to the real design of his mission ; and they imagined, that such an ignominious punishment as crucifixion was utterly incompatible with the character of him, who came to restore the legal observances with additional splendor and majesty. They remained in this ignorance and perplexity, till Christ himself was pleased to remove their doubts ; first by explaining the intent of the ceremonies and prophecies, and afterwards by sending the Holy Ghost to enlighten their understandings and to enable them to comprehend the true connection of the Law and the Gospel.¹

III. The error of the Judaizing Christians after the death of our Lord, when their mistakes concerning his office and functions were removed, and when they no longer imagined him to be a temporal deliverer, consisted in supposing, that the Gospel was not to supersede the Law, but that the ceremonial part of it was to remain still in force even after the promulgation of Christianity. The more moderate of these converts included only *themselves* as Jews under this obligation ; but the more violent insisted, that the Gentile Christians were equally bound in conscience to observe the rites and ordinances of the Mosaical dispensation.

Had this been required only as a temporary matter and solely with a view to soften the prejudices of the Jews against the preaching of the

¹ Luke xxiv.

Gospel, the compliance with it could have involved no bad consequences ; and St. Paul, whose liberality of character is remarkably conspicuous, would doubtless not have opposed it, since he himself, in more than a single instance, yielded in non-essentials, in order to avoid giving offence.¹

Whence then arose the Apostle's strenuous resistance to this notion of the Judaizing Christians ? The reason is clear : they wished to make the observance of the Law a *condition* of justification, without which not even the merits of the Redeemer himself could effect the salvation of sinners ; a doctrine striking at the very vitals of Christianity.

Perhaps the Epistle to the Galatians furnishes at once the best account and the best confutation of this error.

The Galatians, a church of Gentile converts and therefore peculiarly under the jurisdiction of St. Paul the great Apostle of the Gentiles, had been induced, by the mistaken zeal and false representations of the Jewish Christians, to adopt the rites of the Levitical church, and to endeavour to unite them with the pure and spiritual doctrines of the second dispensation under the Messiah. This error was so common in the early ages of Christianity, that we find St. Peter himself infected with it ; or, at least, supposing his private sentiments to have been just, giving his countenance and support to it, from a fear of displeasing the Jewish converts.

¹ See Acts xvi. 1. and xxi. 23.

Under such circumstances, St. Paul judged it the best antidote against the prevailing evil, to remonstrate openly with St. Peter, and afterwards to admonish by letter those churches which had been deceived. Accordingly, in the epistle under consideration, he acquaints the Galatians with his proceedings; and concludes his narrative with these striking words.

Knowing, that a man is not justified by the works of the Law but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ and not by the works of the Law: for by the works of the Law shall no flesh be justified.¹

This passage is alone decisive of the question. However estimable the works of the Law might be in their proper place, and however their obligatoriness might rest upon the commandment of God himself: still their nature and office were altogether mistaken by those, who imagined that they could purchase justification. For, if they could do this by their own intrinsic meritoriousness, the sacrifice of Christ were plainly nugatory and superfluous: or, if they could partly do it while the sacrifice of Christ was only requisite to eke out their deficiency, the divine Saviour of the world were no less plainly degraded to the rank of a mere subordinate auxiliary. In every point of view therefore, the Judaizing tenet, that the observance of the Mosaical Law was so necessary to salvation that without it

¹ Galat. ii. 16.

even the merits of the Redeemer could not save, was a most dangerous error; an error tending directly, either to unthrone the Messiah, or at least to place by his side in equal majesty the proud meritoriousness of a mere human being. Hence it was, that St. Paul so vehemently opposed a malignant error, which was radically inconsistent with the whole Christian scheme of a redemption by the alone merits of another person.

In reality, the three dispensations, when carefully examined together, will be found to constitute a single beautiful and regular whole, the several parts of which perfectly and exactly coincide: or, as St. Paul most aptly illustrates it, Patriarchism and the Law, each of which in a less or in a greater degree kept the human race *in bondage under the preceptive elements of the world*, were the progressive childhood and youth of mankind, while the Gospel is their allegorical manhood; yet childhood and youth and manhood, though such different stages of existence, form the joint life of no more than a single being.¹

These were the errors of the first Hebrew converts to Christianity and of the Jews who remained obstinate in their unbelief; errors, however different in point of gross malignity, yet all contributing to darken and to destroy the true connection of the Law and the Gospel.

¹ Galat. iv. 1—4.

CHAPTER IV.

RESPECTING THE AUTHORITY, UNDER WHICH
WE ARE RATIONALLY BOUND TO ADMIT
THE ABROGATION OF ONE DIVINE DIS-
PENSATION AND THE INTRODUCTION OF
ANOTHER.

It is perfectly easy then to conceive, that, in strict analogy with the general laws of the Creator, his grand scheme of mercy may develop itself by slow degrees and through a long succession of ages : it is perfectly easy to conceive, that his infinite wisdom may have thought fit to communicate it through the medium of three different though harmonizing dispensations ; those, which are but preparatory, giving place in due order to that which is final. All this it is very easy to conceive, without any invasion of the divine immutability : but still it is of the last importance to man, that he should have some mode of satisfactorily determining, WHEN a preparatory dispensation is abrogated

in favour of another preparatory dispensation, or WHEN that second preparatory dispensation is swept away to make room for the consummating dispensation. Unless there be some infallible index to guide him in each great change or modification, which the general system of grace is in its apparent and outward form predetermined to undergo; it is manifest, that he must ever lie open to the fraud of imposture or to the folly of enthusiasm. Now, since God does nothing in vain, and since the whole of his merciful plan would be liable to complete frustration, unless such an index were provided: we may be sure from the very necessity of the case, that he has not left his work imperfect; we may be sure, that he will never abrogate an old dispensation or introduce a new one, without furnishing the most abundant evidence that the work is transacted by his special authority.

This evidence is THE POWER OF WORKING MIRACLES, communicated to the prophet of the new dispensation, as the only sure and infallible and universally intelligible and instantaneously applicable proof, that he is indeed the commissioned minister of Jehovah, and that what he reveals does indeed proceed from heaven.

I. Agreeably to the principle here laid down, we shall find, that of the three dispensations the Patriarchal alone was introduced *without* the sanction of miracles.

1. Of this dispensation Adam was the prophet: but, when it was communicated to him, it did not profess to supersede any *prior* dispensation: con-

sequently, on *that* ground, miracles were plainly unnecessary. Nor was there more need of them even *intrinsically*. Adam and his consort were at that time the only human beings upon the face of the earth. Hence, that *he* should be enabled to work miracles, were manifestly superfluous: for he had no jealous and independent contemporaries, whom it was needful to satisfy respecting his divine legation. Direct converse with God was amply sufficient to convince his wife and himself: and, as it is preposterous to imagine that parents would wish to deceive their own children, the evidence of miracles was unnecessary to prove to his posterity, that the Patriarchal dispensation did indeed proceed from Jehovah.

2. Exactly the same remarks apply to the second prophet of this dispensation at the commencement of the postdiluvian world.

Noah was not commissioned to teach any *new* mode of religion, abrogatory of Patriarchism. The system, which he delivered to his sons that *they* might hand it down to *their* sons, was the very system which he had himself received from his pious ancestors: and this circumstance was well known to his children; for they were all born before the flood, and had each attained the age of about a century at the epoch of that catastrophe. Miracles therefore, in any religious point of view, would plainly have been quite useless to Noah.

3. Nor was it at all more requisite, that Abraham should enjoy the power of working them.

At the time of his call, mankind had universally

apostatized to idolatry, either complete or partial; insomuch that even his own ancestors, in the line of Shem, had not escaped the general infection.¹ Yet the recollection of a more pure worship could not, at that early period, have been altogether obliterated. It is probable, that the idolatry of the house of Arphaxad resembled that of the Israelites in later times, rather than that of the Babylonians or the Canaanites or the Egyptians: to the worship of Jehovah, their unhappy superstition appears to have added that specious system of demonolatry and astrolatry, which was modelled and brought to perfection in the plain of Shinar under the auspices of the daring Cuthim.² Now Abraham appeared in the character, not of an original legislator but of a mere reformer. By an intercourse with heaven he was brought back to that, from which the children of Noah had so foully apostatized: and we cannot doubt, that he strongly urged upon all the members of his paternal and avital house the necessity, not of adopting a *new* system, but of tracing back their steps to that from which they had wandered. For such an office the power of working miracles was not at all necessary, even if the peculiar commission of Abraham had been to preach reformation to a degenerate world: but this was *not* his peculiar commission, though as a zealous servant of Jehovah he would be most happy to communicate the truth to any willing ear; his *special* commission

¹ Josh. xxiv. 2.² Orig. of Pagan Idol. book i. c. 1.

was limited to his own future offspring and to the present domestics of his household, mainly to the former, out of whom God purposed to raise up a nation which should be the chosen depositary of his merciful designs. Abraham therefore had nothing to bring forward in *the lieu* of Patriarchism : he was simply a reformer of the religion, professed by Adam and by Noah : no alteration was made in the ancient ritual : the rite of circumcision was alone superinduced ; but that concerned none save his own family, nor was it necessary that he should work a miracle to ensure the adoption of it.

4. Agreeably then to this view of the subject, it is worthy of observation, that not a single miracle is recorded, as having been wrought by a human agent, during the whole period of the Patriarchal dispensation. The first which is mentioned, and the first which I believe to have been so wrought, is introduced to our notice at the precise time, when Patriarchism is on the point of being abrogated, and when the Levitical dispensation is about to be promulgated.

II. That some extraordinary power was necessary to convince the patriarchizing children of Israel, that they might safely and piously receive a new legislator, who would annul the religious system of their fathers, and who would propose to them a system considerably different in outward form ; was evidently and strongly felt by Moses at the time, when he conversed with Jehovah in the bush. *Behold*, said he, *they will not believe*

*me, nor hearken unto my voice : for they will say, the Lord hath not appeared unto thee.*¹

1. I take it, that, in using this language, Moses did but speak his own sentiments. Conscious, that he himself would not believe a person, who should claim to be a special delegate from heaven, simply because that person *asserted* himself to have a divine commission ; he very naturally concluded, that others would be as little inclined to acknowledge *his* pretensions, unless he could bring some better evidence than his own declaration. Nor was his language censured by the Lord, as unreasonable : on the contrary, the power of working miracles in attestation of his authority was explicitly promised to him, a power never as yet conferred upon mortal man ; and, to remove all cause of distrust, he was enabled instantly to work two miracles, that so he might have the evidence of his own senses as to his really enjoying such a power. Accordingly, he henceforth continued to exert it so repeatedly and upon so gigantic a scale, that no reasonable doubt could be entertained of his divine legation. Matters being thus prepared, a new dispensation was promulgated by his ministry : and the primeval dispensation, from which the postdiluvians had so shamefully apostatised, was abrogated by the formal dissolution of its priesthood and by the transfer of the sacerdotal dignity to one particular family.²

¹ Exod. iv. 1.

² Comp. Exod. xix. 22, 24. with xxviii.

2. As Moses was enabled to work miracles, because he was the prophet of a *new* dispensation; so, because Ezra was only a reformer and reviver of the Law, he received no such extraordinary power. He had nothing to abrogate, nothing new to introduce: an appeal therefore to the written Word of God was abundantly sufficient to answer every purpose of his mission.

III. But, when the time arrived for the Mosaiical dispensation to be annulled, the same miraculous evidence again became necessary: for, *without* such evidence, it could not be required of men to believe, that a dispensation, which itself confessedly rested upon that *identical* evidence, was indeed authoritatively abrogated.

1. Hence we find, that, in reply to the inquiries of the Baptist, whether Jesus were indeed the expected Messiah, our blessed Saviour forthwith refers him to the evidence of his miracles:¹ and hence, when the Jews prepared to stone him, because, as the Angel of Jehovah whom they knew to be the same as the promised Messiah, he claimed to be one with the Father; he immediately charged them to believe his mighty works, though they might most contradictorily deny himself.² Yet such is the strange effect of inveterate prejudice, that the very evidence, which led their more rational fathers to *admit* the divine legation of Moses, served only to induce the later Jews to *reject* the divine legation of Christ. His miracles they ac-

¹ Matt. xi. 2—6.

² John x. 30—38.

known, for the facts were too palpable to be controverted : but the obvious inference from them they evaded, by ascribing his supernatural power to the prince of darkness.

2. The Christian dispensation then, like the Mosaical, rests upon the basis of miracles : but, to reform any corruptions which might hereafter be superinduced upon it, the exertion of a miraculous power was evidently quite unnecessary ; just as such a power had equally been judged unnecessary in the case of its two predecessors. Here therefore we may perceive the strange inconclusiveness of the Romanists, when they object to Luther and the first protestants their inability to work miracles. Had those illustrious men claimed to introduce a *new* dispensation, the demand would have been perfectly in point : but, as they specially professed to abide solely by the written document which exhibits the genuine features of the *already existing* dispensation, and as they disclaimed all novelty for in fact the *real* innovators were their opponents ; nothing could be more nugatory and irrelevant.

SECT. III.**THE CONNECTION OF THE THREE DISPENSATIONS BY MEANS OF TYPES.**

CHAP. I.**THE END OF THE ESTABLISHMENT OF THE LAW.**

WHEN man first transgressed the command of heaven, and forfeited his native innocence; though the sentence of death was pronounced upon him, yet its terrors were alleviated by the promise of the Messiah. The remembrance of this prediction was carefully preserved by the ancient patriarchs; the expected Redeemer was prefigured by the Levitical ordinances; and the benefits of his death and passion shine with their full lustre in the sacred volume of the Gospel. Although the Almighty may, at different periods, have revealed his counsels to mankind with different degrees of clearness; yet the whole, both of the Hebrew and of the

Christian Scriptures, tend to the same point, and unanimously affirm that without shedding of blood there is no remission of sins.

I. For what purpose then, we may ask, was the Law established?

St. Paul answers this question by teaching us, that it was a shadow of good things to come:¹ that it was ordained by angels in the hand of a mediator:² and that it was a schoolmaster to bring us unto Christ, that we might be justified by faith.³

From these assertions of the apostle we may deduce the following important propositions.

1. The Law is a dispensation preparatory to the Gospel.

2. It is equally built upon the doctrine of a mediator.

3. It scenically and darkly exhibits the benefits, which are enjoyed by Christians or rather by the faithful of all ages; such as the gracious offers of mercy held out to them through the merits of a Kinsman-Redeemer, their justification through his atoning blood, and their sanctification by the continual support and influence of the Holy Spirit.

4. And it is appointed to teach men practically their need of a Saviour, by acting the part of a tutor to all, who are willing to submit with humility to its divine instructions.

II. On this point we shall do well to hear the decision of our venerable Anglican reformers.

¹ Heb. x. 1.

² Gal. iii. 19.

³ Gal. iii. 24.

The Old Testament is not contrary to the New ; for, both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only mediator between God and man, being both God and man : wherefore they are not to be heard, which feign, that the old fathers did look only for transitory promises.¹

In fact, between our faith and theirs, the sole difference consists in this. Their faith was prospective : ours is retrospective. They looked forward with eager expectation for the promised Saviour : we gratefully rejoice, that God's promises have been accomplished. They waited in firm confidence for the first manifestation of the Messiah : our faith is still exercised prospectively upon his second advent. But the time is fast approaching, when we shall both be placed upon an equal footing, and when faith shall be swallowed up in certainty. Abraham rejoiced to see the day of his Redeemer ; *he saw it, and was glad.* Moses esteemed *the reproach of Christ greater riches than the treasures of Egypt.* The ancient patriarchs *all died in faith, not having received the promises, but having seen them afar off.* Through the type of the earthly Canaan, they were enabled to look forward, with the piercing eye of faith, to their celestial inheritance. Fully persuaded of the truth of God's promises, and heartily embracing them, they confessed, *that they were strangers and pilgrims on the earth. For they, that*

¹ Art. vii.

*say such things, declare plainly, that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned: but now they desire a better country, that is, an heavenly.*¹

Hence it appears, to adopt the language of the Church, that *all these fathers, martyrs, and other holy men, whom St. Paul spoke of, had their faith surely fixed in God, when all the world was against them. They did not only know God to be the Lord, maker and governor of all men in the world; but also they had a special confidence and trust, that he was and would be their God, their comforter, aider, helper, maintainer, and defender. This is the Christian faith, which these holy men had, and we ought also to have. And, although they were not named Christian men, yet was it a Christian faith that they had; for they looked for all benefits of God the Father, through the merits of his Son Jesu Christ, as we now do. This difference is between them and us, that they looked when Christ should come, and we be in the time when he is come. Therefore, saith St. Augustin, The time is altered and changed, but not the faith: for we have both one faith in Christ.*²

III. Now, as the more ancient dispensations, through their shadowy rites and ordinances, thus

¹ Heb. xi. 13—16.

² Second Part of the Homily of Faith.

looked forward to the Gospel of the Messiah: we may expect to find that better and consummating dispensation, obscurely, yet certainly, exhibited under the types and ceremonies both of Patriarchism and of the Law.

These general premises being laid down, I may now proceed to a more particular consideration of the typical language of Scripture; which, I apprehend, will be found to have a very close connection with the prophetical hieroglyphics.

CHAP. II.

THE CEREMONIAL LAW.

FROM the earliest ages of the world down even to the present day, the inhabitants of the East seem to have delighted in employing a phraseology replete with allegory and metaphor. Unable to express their thoughts with the phlegmatic tameness of the more recently peopled West, they have ever been accustomed to clothe each idea in the most vivid and luxuriant imagery. The wide circle of universal nature lay before them: and, to minds strongly tinctured with poetic enthusiasm, every sound that was heard, every impression that was felt, every object that was beheld, served the purpose either of ornament or of illustration. Their whole language was a sort of speaking hieroglyphic: and things and persons were mentioned, rather by the names of their corresponding objects, than by their own literal and appropriate appellations.

Thus the whole host of heaven was sometimes employed to furnish suitable emblems of kings,

princes, and nobles : and thus, at other times, since the different virtues or vices, which elevate or degrade human nature, may easily be represented by the different parts of the animated world; while in the apologues of Jotham and Pilpay trees and birds and beasts and reptiles were made to play the parts of intellectual agents according to the proprieties of their several well known qualities or attributes, the oriental monarchs were typified by those fierce and warlike animals which they affected most to resemble or which they assumed as their military badge, and the eastern females bore appellations expressive of those milder virtues which were deemed most becoming in the weaker sex.

Of these two modes of symbolical phraseology the second is evidently no other than a species of metaphor : and, as to the first, it probably owed its origin to the astronomical reveries of the ancient founders of Babel ; whose blind veneration for the great regal patriarchs early introduced the belief, that their souls were translated into certain of the heavenly bodies from which lofty stations they still continued to overlook the affairs of mortals. Hence the Cuthic Phenicians were accustomed to style the celestial luminaries *speculators of the heavens* :¹ hence the mighty hunter of men, the tyrannical Nimrod, rules to this day a conspicuous constellation under the name of Orion :² hence the doc-

¹ Sanchon. apud Euseb. Præp. Evan. lib. i. c. 10.

² Cedren. Hist. Comp. fol. 14.

trine of the Egyptian priesthood was, that the bodies of the hero-gods remained indeed after death in this nether world, but that their souls shone in heaven as stars; Isis having been translated to the Dog-star, Horus, to the constellation of Orion, and Typhon to the catasterism of the Bear:¹ and hence, as the same notion prevailed in the West, the obsequious flattery of the later Romans translated the soul of their first Emperor into that star which from him was denominated *the Julium Sidus*.

Both these modes of description are frequently adopted by the inspired writers; and the vicissitudes of empires, and the characters of mighty nations, are symbolically represented by confusion among the heavenly bodies and by prophetic visions of warlike animals.

Whether the figurative language of the Oriental nations was borrowed from the hieroglyphical method of writing, or whether the reverse be more consonant with truth, it is not material at present to inquire. It is sufficient for us, that, from whatever source the custom might originate, the Asiatics perpetually veiled the most simple ideas in a poetical dress, and made use of sensible objects to represent mental qualities. The style of writing, corrected and chastened by the operations of the Holy Spirit, is used by all the ancient prophets. The allegorical descriptions of Daniel, the energetic effusions of Isaiah, and the plaintive numbers

¹ Plut. de Isid. § 21.

of Jeremiah, all partake of the genius of the country in which they were composed. When the Almighty is pleased to vouchsafe his communications to mankind, he does not disdain to use the peculiarities of their language and to accommodate himself to their usual mode of speaking.

Upon this principle, the ceremonial Law of Moses appears to have been delivered to the Israelites. Ideas are clothed, as it were, with a bodily substance; and those things, which are comprehended by the intellect alone, are brought before the eyes in a kind of sensible delineation.* That, which is a metaphor or an allegory in the writings of the Prophets, becomes a practical hieroglyphic in the due performance of the Levitical ordinances: the mysteries of the spiritual world are represented by their corresponding natural objects: and future events are darkly exhibited in the significant rites of the Mosaical dispensation. Without this key to unlock the hidden meaning of the Pentateuch, the whole ritual contained in it will be utterly unintelligible, and will seem to consist only of a burthensome round of unmeaning ceremonies. But, when considered, according to the rules of Oriental composition, as an allegorical or hieroglyphical description of certain future transactions, the wonderful contrivance and wisdom of the whole institution will be apparent.

* The same interpretation is given, according to Eusebius, by the High-Priest Eleazar: and it is remarkable, that some of the Pythagorean prohibitions are explained by Hierocles in a precisely similar manner. Euseb. Præp. Evan. lib. viii. c. 9. Hieroc. in Aur. Carm. Pythag. ver. 67.

The different ceremonial observances of the heathens were generally commemorative of benefits conferred upon them by their deified ancestors; and the rites used upon these occasions were emblematical of the obligations, which they had received. Of this nature was the Egyptian festival descriptive of the loss and the finding of Osiris: such also were the Syrian rites performed in remembrance of the death and revival of Thammuz: and such were the universally prevailing ceremonies of the mystical Argo or Baris, in which the preservation of mankind from the waters of the deluge is not obscurely represented.* In all these cases, the observance bore a certain analogy and resemblance to the event which occasioned it; but it was constantly more or less fashioned upon the plan of hieroglyphical representation.

Now, if it may be permitted to compare profane things with sacred, the ordinances of the Mosaical dispensation are the converse of the pagan festivals; the latter are commemorative of past, the former are emblematical of future, events. To say, that the heathen ceremonies were entirely arbitrary and totally unconnected with matters of fact, would justly be deemed an unwarrantable assertion. But much more so would be the belief, that an all-wise God appointed the ritual of the Jewish church without any determinate meaning and design. It is utterly incredible, that those observances should be *essentially* pleasing to the Almighty, who is a

* See my Origin of Pagan Idol. b. iv. c. 4. § I, II.

spirit and must therefore be worshipped in spirit and truth. Though *some* may probably have been enjoined with a view of more effectually separating the Israelites from their idolatrous neighbours, yet this is far from being the case with them *all*; and, unless a satisfactory account of their meaning can be given, it is in vain to attempt to reconcile such an institution to reason.

Revelation, however, fully explains itself with regard to this matter. Scripture will ever be found to be the best comment upon Scripture; and, if the Epistle to the Hebrews, not to mention various other passages, be consulted, the whole mystery will be clearly unfolded. We are informed by St. Paul, that *there are priests that offer gifts according to the Law, who serve unto the EXAMPLE AND SHADOW OF HEAVENLY THINGS.*¹ *And almost all things are by the Law purged with blood; and without shedding of blood there is no remission. It was therefore necessary that THE PATTERNS of things in the heavens should be purified with these; but THE HEAVENLY THINGS THEMSELVES with better sacrifices than these.*²

Hence it is plain that the ceremonial Law is typical of the pure and spiritual dispensation promulged by the Messiah; and, accordingly, upon this plan of interpretation the whole of the Epistle to the Hebrews proceeds.

¹ Heb. viii. 4.

² Heb. ix. 22, 23.

I. The numerous and bloody sacrifices of the Law first draw our attention.

All the animals appointed for this purpose are of that class, which the institutes of Moses pronounce to be clean. The patient sheep, the innocent lamb, the mild and laborious ox, are the victims destined to blaze upon the altars of Jehovah. But the ferocious tyger, the rapacious lion, and the gluttonous hog, are never permitted to contaminate the sacred inclosure of the temple.

Now whatever sins the Israelites had committed, either collectively or individually, were constantly to be expiated by the sacrifice of clean animals: and (to use the language of the Apostle) *without shedding of blood there is no remission.*¹ These sacrifices however had no intrinsic merit: *for it is not possible that the blood of bulls and of goats should take away sin.*² And the reason is plain, not only *à priori*, but likewise *à posteriori*: for, if they naturally possessed any such cleansing powers, then *the worshippers once purged should have had no more conscience of sins.*³ But these sacrifices were repeated every year: and, if they had been repeated to all eternity, they could never of themselves have satisfied the justice of God.

For what purpose then were they offered, if they were thus altogether inefficacious?

They were types or shadows of a nobler sacrifice, which can alone make atonement before a God of infinite purity and absolute justice: they were

¹ Heb. ix. 22.

² Heb. x. 4.

³ Heb. x. 2.

prophetic figures of one, who mysteriously united in his own person the two characters of the victim and the priest.

*Christ was once offered to bear the sins of many: and unto them, that look for him, shall he appear the second time without sin unto salvation. For the Law, having a shadow of good things to come and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect—Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not; but a body hast thou prepared me—Then said he, Lo I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God—For by one offering he hath perfected for ever them that are sanctified.*¹

Thus was the Messiah offered up as a victim from the very beginning: virtually, in the councils of the Most High; typically, in the sacrifices both of the Patriarchal and the Levitical dispensation.

1. Since it is the standing doctrine of the Gospel, that every bloody sacrifice shadowed out the alone efficacious sacrifice of Christ; we seem from

¹ Heb. ix. 28. x. 1, 5, 9—12, 14.

— this circumstance to be inevitably brought to the conclusion, that the ordinance of piacularly devoting a victim was not the unauthorized institution of man, but that it was specially appointed by God himself: for, had such an ordinance sprung from mere superstitious will-worship, it is difficult to conceive, either how it could be pleasing to the Supreme Being, or with what propriety it could have been so adopted into the heaven-appointed ritual of the Hebrews as to be deemed typical of the great oblation of the Messiah.¹

¹ Dr. Outram, without deciding the point himself, has given the arguments of those who hold opposite opinions on the origination of sacrificial rites. His authors, in prosecuting the question, do not seem to me to have sufficiently attended to the distinction between *eucharistic* and *piacular* sacrifices. Whatever may have been the real origin of the *former*, it is at least not difficult to conceive, that men may have been spontaneously induced to offer gifts to God on the same principle as they would offer gifts to a mere mortal superior: but it is not so easy to account, with any shew of rationality, for the human origin of the *latter*. Universal as may be the consciousness of sin and therefore the fear of punishment, I cannot conceive how all men, *without any teaching from above*, should unanimously have hit upon so extraordinary a notion respecting the best mode of appeasing the Deity, as that which constitutes the essence of a piacular sacrifice. Is it probable, that the whole world, *uninstructed and unauthorised*, should have gratuitously taken up the persuasion, that, if a living victim were devoted to God after a certain ceremonial, the sins of the offerers would be imputatively transferred to the victim, and that the divine wrath would rest upon it instead of them? Such an opinion is so arbitrary yet so universal, that all nations must have received it from some common source. But this brings us up to the

If however the ordinance of sacrifice was instituted by God, since the all-wise governor of the universe never acts vainly or superfluously, we are compelled as rational beings to suppose, that it was first instituted, when expiation first became necessary. For it is alike absurd to imagine, either that a piacular rite was ordained when no expiation was required; or that, although expiation became necessary at a particular point of time, the piacular rite was not ordained until an indefinite number of subsequent years had elapsed. But, if each of these suppositions be manifestly absurd, it only remains, that piacular sacrifice must have been first instituted, when expiation first became necessary.

Now expiation first became necessary, when man first required an atonement: and no atonement could be required by man, until man was in a state of enmity with God. But man was origi-

nally created pure and upright like the blessed angels; his will, his affections, and his understand-

first ages of the world when man immediately conversed with God. Would the piety then of Adam or of Noah have ventured to propitiate the Deity by what, *if it were unauthorised and unrequired*, would have been a mere act of superstitious will-worship? For what superstition can be more gross, than to believe, *without any authority for so believing*, that God will transfer the sins of the sacrificer to his sacrifice, and that thus the sacrificer himself shall be pardoned? The old pagans judged more rationally: for they are unanimous in ascribing the origin of sacrifice to a divine command. Dr. Magee very sensibly espouses and vigorously maintains the same opinion. Outram. de Sacrif. lib. i. c. 1. See my Orig. of Pagan Idol. book ii. c. 8. § 1. 1.

ing, being all in perfect unison with his Maker. Man therefore must have rebelled and fallen into sin, previous to his being brought into a state of enmity with God; his fall being in fact the cause of his enmity. Hence it will plainly follow, that man first required an atonement at the fall, that expiation then first became necessary, and consequently that typical piacular sacrifice must then have been first instituted.

To the fall then we must look for the primeval institution of piacular sacrifice: and here, accordingly, we shall find it. Jehovah is said by the sacred historian to have clothed our first parents with the skins of animals.¹ But, as yet, death had not made its appearance in the world. Whence then were those skins procured? The animals must undoubtedly have been slaughtered: the only question therefore is, for what purpose they were thus slaughtered. For food they could not have been put to death: because the first grant of animal food does not occur, until after the deluge. They must therefore have been slain as victims, for the purpose of sacrifice: and, since Jehovah himself appears as the actor on this occasion, we can only suppose, either that the anthropomorphic Angel slaughtered them, or that Adam slaughtered them by his special direction.

But, if the ordinance of sacrifice were instituted by God in consequence of the fall, we can scarcely avoid concluding, that its nature and purport were

¹ Gen. iii. 21.

at the same time fully explained: for a mere observance of the rite, without any knowledge of its end and signification, could scarcely be deemed a religious action; it would be little better than palpable superstition, for it would leave man in profound ignorance as to the mode of his reconciliation with God. I apprehend therefore, that the nature of the rite was fully explained, and that it was instituted in immediate connection with the promise of the future Seed of the woman. Respecting this Seed it was foretold, that the serpent should bruise his heel or mortal part: and the devotement of an animal victim practically and scenically exhibited the mode, in which that mortal part was to be bruised as the substitute of man; the divine wrath being transferred from the sinner to his substitute thus exposed to the utmost malice of the evil principle, in order that so God might be reconciled to his creature consistently with his eternal attribute of justice.

2. Such then was the institution of sacrifice: and accordingly we find, that, not very long after the fall, Cain and Abel are said to have each offered up an oblation, plainly not as if that act were an unauthorized novelty, but as if it were an already acknowledged and established practice. The oblations however of the two brethren met with a very different acceptance at the hand of God: and this circumstance will serve to confirm and elucidate what already has been said on the general topic of sacrifice.

Abel offered an animal victim; and thus, look-

ing forward through the type, he expressed his faith in the expiation to be made hereafter by the antitype. Cain, on the contrary, offered up a bloodless victim; and thus testified his disbelief or disregard of the promise made to Eve of an atoning Redeemer. The sacrifice of the former was *piacular*; as becoming a fallen creature, who acknowledged his apostasy and the need which he had of vicarious expiation. The sacrifice of the latter was *eucharistic*; as fancifully becoming one, who denied or palliated the guilt of his nature, who owned not the necessity of an atonement, and who claimed to devote his substance only as expressive of general gratitude to God and of such a recognition of his authority as a being might make who had never offended. Cain, in short, is the first infidel upon record: and his sacrifice, being really a daring insult to Jehovah, was rejected with indignation; while that of Abel, being duly offered up in the revealed spirit of the institution, was accepted as well pleasing to the majesty of heaven.

On this very principle it is, that St. Paul draws a broad line of distinction between the two essentially differing sacrifices of the children of Adam.
+ *By FAITH Abel offered unto God a more excellent sacrifice than Cain*: or, as one of the old English translations with somewhat greater accuracy expresses the sense of the original, *a much more sacrifice*; that is to say, *a more full or complete sacrifice*.¹ Now why does the apostle style the

¹ Heb. xi. 4.

sacrifice of Abel *a more full sacrifice* than that of Cain : and why, since he declares that the offering of Abel was made by FAITH, does he thence, by strong and necessary implication, teach us, that the offering of Cain was NOT made by FAITH? *The greater fulness of the one sacrifice and the presence of faith* are evidently connected : and the two, thus evidently connected, are placed in studied opposition to *the less fulness of the other sacrifice* and to *the absence of faith*, which again are similarly connected together. Hence, according to St. Paul, the sacrifice of Abel was not only more complete than that of Cain ; but it was distinguished — by the characteristic principle of FAITH, which principle did NOT distinguish the sacrifice of the elder brother. What then is the faith, which Abel had, and which Cain wanted? If, by the term FAITH as here used by the apostle, be meant only — a general belief or persuasion that God would accept their several oblations ; it does not appear, that Abel had any more faith of *this* kind than Cain : for the very act of offering a sacrifice involves the persuasion of the sacrificer, that it *would* be acceptable. St. Paul therefore cannot have intended, that we should *thus* understand the term which he employs : because such an interpretation makes him wholly inconsistent with himself. We must seek out consequently some other meaning of the term : and this we cannot do more rationally or properly, than by adverting to the context. Now the context shews us, that the faith of the patriarchs, here celebrated by the apostle, is A

+ PROSPECTIVE FAITH IN CHRIST. *These ALL died in FAITH, not having received the promises, but having seen them afar off: and they were persuaded of them, and embraced them.*¹ But what were the promises, which they thus embraced? Clearly the promises of a future Redeemer, which were successively made to the early patriarchs. Accordingly we are told in express terms, that Moses, one of the celebrated worthies, *esteemed the reproach of CHRIST greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.*² Faith then in Christ was the faith of Abel: and this faith was that, which Cain wanted. Hence it will follow, that by faith in CHRIST it was, that Abel offered unto God a more full sacrifice than Cain. And this more full sacrifice, namely a bloody piacular sacrifice as contradistinguished from an unbloody eucharistic sacrifice, was an *expression* of such faith in Christ: while the less full sacrifice was an *expression* of unbelief in the need and virtue of his atonement. We cannot therefore wonder, when the radically different *principles* of the two sacrificers are considered, that *Jehovah should have respect to Abel and to his offering, but that unto Cain and to his offering he should not have respect.*³

3. Thus strictly piacular were the sacrifices of the Patriarchal Church: and of a similar nature

¹ Heb. xi. 13.

² Heb. xi. 26.

³ See this subject discussed at large in my *Origin of Pagan Idol.* book ii. c. 8. § 11. 4.

were those under the Levitical dispensation. The precise ceremonial of the former is not particularly stated to us : but that of the latter, which in all probability had been used from the very beginning, strikingly sets forth a most important circumstance attendant upon the all-sufficient sacrifice of Christ.

It is said of the Son, that he *bore our griefs and carried our sorrows* : and the Father is represented, as *laying upon him the iniquities of us all.*¹ In consequence of this mysterious act of grace, the faithful are *more than pardoned* : as the apostle assures us, they are even *justified by his blood.*²

Now the special nature of the mercy extended to them is dramatically exhibited before our very eyes in the ceremony, which, under the Levitical dispensation, preceded the slaughter of each particular victim. According to the form prescribed in the Law of Moses, when a sacrifice was about to be offered up by the priest, either the individual sinner on whose behalf it was devoted, or the Levites, or the elders, as the occasion might require, were accustomed to lay their hands upon the head of the victim and to confess upon it their iniquities. The load of these iniquities was supposed to be then borne by the guiltless animal destined for sacrifice : they were thought to be transferred from the sinner to the sin-offering : and by such a transfer they were counted to be altogether done away, so far as the true criminal was concerned. Henceforth he was made, what in legal phraseology

¹ Isaiah liii. 4, 6.

² Rom. v. 9.

is denominated, *right in the court* : he was viewed in the same light, as if he never had offended.¹

This ceremony gives us a clear idea of what the prophet meant in the expression, which I have recently cited. He declares of the Messiah, that *the Lord hath laid on him the iniquities of us all*. Here we have a manifest allusion to the identical ceremony, which I have been describing. As the sins of the Israelites were laid upon the head of each devoted victim, so that the victim should bear them in their stead : in a similar manner, Jehovah has laid the sins of all mankind upon the head of Christ, as upon a piacular sacrifice, that so by an act of transfer he might bear them on our behalf.

The iniquity of the sinner being thus transferred to his substitute, his person is freely justified by the blood of his Saviour. God not only remits his punishment ; but also restores him to the full enjoyment of his favour, and to the same degree of forensic though not of inherent righteousness, which

¹ Levit. i. 2—9. Exod. xxix. 10, 15. Numb. viii. 12. Levit. iv. 13—21, 22—26, 27—35. Such was the opinion of the Jews themselves. *His adde tertiam deprecandi formulam, quam manibus victimæ capiti impositis reus ipse suo ore edidit. Obsecro, Domine, peccavi, deliqui, rebellavi, hoc et illud feci : nunc autem pœnitentiam ago, sitque hostia hæc expiatio mea. Quæ verba formulam claudunt, sitque hæc expiatio mea, hostiam ipsam designabant offerentis manibus jam subjectam ; ac quidem, ut Judæi docent, hujusmodi significationem habent, Sit hostia hæc meum in locum substituta, ut, quod ipse malum merui, id in hostiæ meæ caput recidat. Maimon. in Maase Korban. cap. 3. Outram. de sacrif. lib. i. c. 15. § x.*

he would have possessed had he never offended. Accordingly we are informed by the great Apostle of the Gentiles, that *God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;—for he made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*¹

4. This doctrine of a transfer is eminently set forth in the ceremonial of what is usually denominated *the scape-goat*; a ceremonial, which, if not absolutely itself a sacrifice, yet constitutes a prominent part of an ordinance that, taken altogether, is expressly declared to be a sin-offering. The whole rite is of so extraordinary a nature, that it may well deserve a somewhat more extended consideration.

Aaron, and each high-priest after him, was forbidden to approach the mercy-seat at all times: but, when he annually entered the holy place on the great day of atonement, he was commanded to observe the following ceremonies.

¹ 2 Corinth. v. 19, 21. See Hooker's Disc. of Justif. § 6. Bp. Andrews's Serm. p. 74. Bp. Latimer's Serm. p. 224. Bp. Beveridge's Priv. Thoughts. art. viii. Bp. Reynolds's Life of Christ. p. 240. See also particularly Outram. de sacrif. lib. i. c. 21, 22: where will be found a luminous account of the doctrine of piacular sacrifice, and an ample statement of the concurring sentiments entertained on this subject both by Jews and by Pagans and by Christians. It was in consequence of the doctrine, that the typical sacrifice was made sin for the Jews, and that the antitype Christ was in a similar manner made sin for us; that a single Hebrew word חטאת is used to express either *the offering for sin* or *sin itself*.

Arrayed in his pontifical habit, after having first carefully bathed himself in water, he was to draw near with a young bullock for a sin-offering and with a ram for a burnt-offering. These were the customary victims : but, on the present occasion, he was additionally to take, of the congregation of the children of Israel, two kids of the goats for a sin-offering, and to present them before the Lord at the door of the tabernacle. After the presentation, he was to cast lots upon them : one lot being for Jehovah, and the other lot for what in the original Hebrew is expressed *Azazel*. The goat, on which the lot of Jehovah fell, was to be brought and offered up for a sin-offering : but the goat, on which fell the lot of *Azazel*, was to be presented alive before Jehovah ; to make an atonement with him, by letting it go for *Azazel* into the wilderness. Of the former, the blood was to be carried within the vail and to be sprinkled upon the mercy-seat and before the mercy-seat, in order that atonement might be made for the holy place because of the uncleanness of the children of Israel : but, when the live goat was brought, the high-priest was to lay both his hands upon its head and to confess over it all the iniquities of the children of Israel, putting them upon the head of the goat ; after which he was to send it away by the hand of a fit man into the wilderness, that it might bear upon it all their iniquities unto a land not inhabited.¹

On the general acknowledged principle of each

¹ Levit. xvi.

sacrificial victim being a type of Christ, to whom by imputation the sins of all his people are transferred, we may safely lay it down, that each of the two goats shadowed out our mediatorial substitute, who laid down his life for our sake, and who bare in his own body our sins upon the tree. Thus far matters are sufficiently easy and clear: but the question is, what we are to understand by the different treatment of the two goats, and what is meant by the term *Azazel* so conspicuously introduced into the account of the ceremonial.

(1.) An answer to the second part of the question may throw some light upon its first part.

Our English translators, following Aquila, Symmachus, and the Greek fathers, suppose the term *Azazel* to mean the goat itself; and thence, from its imagined derivation, render it *the scape-goat*. This conjecture however is attended with considerable difficulties. Each goat, as the Hebrew word used throughout the whole passage imports, was to be *a male*: but *Az*, which in the sense of *a goat* is supposed to be compounded with *Azel*, invariably signifies not *a male* but *a female goat*. Hence, if the inspired writer had meant to describe one of the two consecrated goats, it is hard to say, why he should employ the needlessly inaccurate term *Azazel*, when he might just as easily have employed the strictly accurate term *Seirazel*. Nor is this all: to say nothing of the awkward repetition produced by translating the term *a scape-goat*, the grammatical arrangement of the original will scarcely tolerate such a version. *Aaron*, we

read, *shall cast lots upon the two goats; one lot for Jehovah, and the other lot for Azazel.* Now, since *Jehovah* is a person, the evident construction of the sentence requires that *Azazel* should be deemed a person likewise. Its concinnity therefore is quite destroyed by our common English version: *Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scape-goat.* According to this rendering, we see, *the Lord* is a person, but *the scape-goat* is not a person: and, in consequence of such a departure from the natural turn of the sentence, the same preposition *for*, in the two successive clauses, is made to bear two entirely different significations; in the former it denotes *to* in the sense of *possession* or *acquisition*, but in the latter it denotes *for* in the sense of *designation to a particular purpose.* *One lot for Jehovah:* here the meaning is, that one lot would devote the victim, upon which it fell, to Jehovah. *The other lot for Azazel:* here, according to our English version, the meaning is not, that the other lot would devote the victim, upon which it fell, to the scape-goat; but that it would cause the victim, upon which it fell, to be designated to the purpose of being a scape-goat. On the whole then, if we interpret *Azazel* to signify one of the two goats, we shall have bad grammar leading to still worse incongruity of expression.

Others again imagine, that *Azazel* is the name of a mountain; and, by taking the liberty to alter the spelling of the word, they would make it

denote *the rough mountain of God*. But, to say nothing of this unauthorized correction of the term, where do we find, either the slightest hint that the goat was to be carried to any mountain, or any mountain in Palestine which bore the name of *Azzael*? We are simply told, that the animal was to be conveyed into the wilderness; and, had Moses used the term to designate a particular mountain, he would obviously have said *mount Azzael*, just as he says *mount Ebal* and *mount Gerizim* and the like; for it is to be observed, that, even when *Azazel* has been transmuted into *Azzael*, still the word *mountain* is wanting, so that the literal import of *Azzael* will be, not *the rough mountain of God*, but only *the rough of God*. To this objection I may add one, which has already been brought against the first-considered opinion. The turn of the sentence, *one lot for Jehovah and the other lot for Azazel*, requires us to conclude, that, as *Jehovah* is a person, so *Azazel* must be a person likewise. But *Azazel*, according to the conjecture now before us, instead of being a person, is supposed to be a mountain.

These two opinions being thus set aside, since the circumstance of *Azazel being a person like Jehovah* has been employed as an argument against them; we stand pledged to adopt no exposition, save one which is built upon the allowed necessary personality of *Azazel*. Here therefore the question is, what person is intended by the being so denominated. With most of the ancient Jews and Christians, I suppose *Azazel* to be a title of the

evil spirit: and I conceive its import to be *the strong fugitive* or *the powerful apostate*. That it has long and early been esteemed the proper name of a person, is evident from the word being left unparaphrased and simply written *Azazel* both by Jonathan and by Onkelos and by many other interpreters: and, that both a person was thought to be intended, and that that person was an evil spirit, may be gathered not equivocally from the Greek word used by the Seventy to express the imagined import of the term; *one lot to the Lord, and one lot to the Apopompèus*.¹ Now the word *Apopompèus* cannot mean the goat, in the sense of that animal being *sent away* or being made what our English translators call *a scape-goat*; because it is never used passively. It always bears an active signification: and it is commonly employed to describe *a demon who sends away evil from his votaries*, to describe one of those deities whom the Latins for the same reason called *Dii Averrunci*. In such a version of the term *Azazel*, the Seventy, I think, have greatly erred; for, as I ~~have~~ already observed, I believe it to denote *the strong apostate*: but I have adduced this version to shew, both that they esteemed *Azazel* a person, and that they supposed that person to be an aver-runcan demon. Exactly the same conclusion was drawn from it by the apostate emperor Julian, though he made it indeed subservient to his own

¹ Κληρον ένα τῷ Κυρίῳ, καὶ κληρον ένα τῷ Αποπομπαιῷ.
Levit. xvi. 8.

antichristian purposes. His reasoning was, that, since Moses speaks of the devotement of a goat to an apopompæan divinity contradistinguished from Jehovah, he in effect taught the very same doctrine as that inculcated by the heathen theologists respecting the Dii Averrunci. The argument of Julian would have been fully conclusive, had Moses written in Greek: but, since it is entirely built upon the assumption that the Greek word *Apopompèus* faithfully expresses the meaning of the Hebrew word *Azazel*, and since the propriety of such a translation is flatly denied; we may readily perceive, what a mere sophism it was confidently to charge an opinion upon Moses, which opinion rests altogether upon a faulty Greek version of a Hebrew original.¹

(2.) We have now obtained an answer to the second part of the question; it remains to be tried, whether any light can be thrown upon its first part: what are we to understand by the different treatment of the two goats?

With respect to this matter, the grand difficulty lies in the devotement of the live goat to Azazel. It is easy enough to perceive the *ceremonial* reason, why it was so devoted *by being conveyed into the wilderness*: the desert was thought to be the favourite haunt of the apostate spirit. Here, accordingly, our Lord underwent his temptation from the devil; hither the legion of evil demons is said to have driven the possessed man, ere they were

¹ See Spencer. de Leg. Heb. Rit. lib. iii. dissert. 8.

ejected from him by the word of Christ; and it is through dry or desert places that the unclean spirit is described as rambling after he had quitted the body of the demoniac.¹ But still the main difficulty remains, how we are to account for the live goat being *at all* devoted to Azazel.

The Rabbins, who, like myself, understand Azazel to mean the evil spirit, have advanced some strange notions respecting this devotement. Thus R. Eliezer scruples not to say, that they offer a gift to Samael or Satan on the day of atonement, lest he should make their oblation fruitless: and he produces for his ^{garant} voucher the text under consideration, *one lot for the Lord and another lot for Azazel*; whence he argues, that the lot of the blessed God was the oblation of the burnt-offering, and that the lot of Azazel was the sin-goat. Thus also the book of Caphtor teaches, that the Jews offered a gift to Satan, that they might blind his eyes, lest they should be accused by him. And thus, while Moses Gerundensis in words denies the fact, he in reality acknowledges its existence: for he says, *Our intention, when we let loose the goat, is not to present him as an oblation to Samael; but our desire is to do the will of our Creator, who has delivered to us such a commandment.* What is yet stranger, some of the more ancient Christians, who used the Greek translation of the Seventy, were thence unhappily led to imagine, that, *of the two goats, one was sacrificed to God, and the other was sent into*

¹ Matt. iv. 1. Luke viii. 29. Matt. xii. 43.

— *the desert to propitiate an evil and impure demon thus venerated as an apompompèan spirit.* For this impiety they are deservedly censured by Cyril and Procopius : and it is well remarked by Abulensis, that *the goat was not sacrificed to the demon Azazel, for it is only said that it was conveyed into the desert ; since it were a great disgrace to the God of the Hebrews, if he could not deliver his worshippers from demons, and if they were compelled to propitiate the devil lest he should hurt them.*¹

The reasons, assigned for the present extraordinary rite by the eminently learned Dr. Spencer, though free from the absurd impiety of Rabbinical superstition, do not strike me as altogether satisfactory : and I suspect, that even he himself did not feel quite secure in them ; for he expresses his perfect readiness to give them up, whensoever any thing more solid shall have been produced.² His reasons are three : 1. that the piacular goat, laden with the sins of the people, and given up to Azazel, symbolically denoted the wretched lot of all sinners ; 2. that the consignment of this goat thus circumstanced to an evil demon tended to shew the Israelites the impurity of apostate spirits, which might well divert them from every wish to have any intercourse with such beings ; 3. and that, since their sins were sufficiently expiated by

¹ Spencer. de Leg. Heb. Rit. lib. iii. dissert. 8. c. 2, 4.

² Si quis, lumine perspicacior donatus, hujus institutionis rationes solidiores assignaverit, me minime pertinacem expectetur.

the piacular goat sent out to Azazel, they might the more willingly abstain from all application to the apopompæan gods of the Gentiles.¹ None of these reasons, so far as I can judge, sufficiently accounts for the fact; and the last of them is both evidently inconclusive, and likewise makes the learned author inconsistent with himself: for it is built upon the supposition, that the Israelites understood the Hebrew word *Azazel* in the sense of the Greek word *Apopompæus*; when yet the propriety of that comparatively modern rendering by the Seventy is justly controverted, when of course the ancient Israelites were wholly unacquainted with a rendering which existed not in their days, and when they never could have learned either from Moses or from the prophets that Satan resembled in his attributes the averruncan gods of Paganism because like them he was potent to avert calamities from his votaries.

Let us then see, whether we can discover any less objectionable mode of solving the difficulty.

I set out with the postulate, which, I should suppose, cannot reasonably be denied: that each of the two piacular goats was alike a type of our Saviour Christ, who laid down his life for us in the quality of a sacrificial victim, and who bore the load of our sins transferred to him by imputation. The whole question therefore resolves itself into an inquiry, why, on the annual great day of atonement, the Messiah was thus doubly symbol-

¹ Spencer, de Leg. Heb. Rit. lib. iii. dissert. 8. c. 2.

9.^{on} ized: why, under one aspect, he was represented as a victim offered up to appease the wrath of Jehovah; and why, under another aspect, he was described as burdened with the sins of his people and formally given up to the power of Azazel or Satan.

Now to meet this inquiry nothing more is necessary than to observe the character assigned in Holy Writ to our blessed Lord.

Ry. Since all we are transgressors of the Law, since transgression demands punishment at the hand of a perfectly just God, and since the decreed punishment is death both temporal and eternal: it is manifest, that we cannot be pardoned consistently with the divine attribute of justice, unless some one can be found, who, by willingly submitting to the penalty in our stead, has at the same time a sufficiency of absolute merit to purchase our justification with the Deity. Such a person was our Saviour Christ. He laid down his life for us, that we might go free: and this sacrifice of himself upon the cross was typified by every bloody sacrifice under the Law, and therefore among others by the piacular devotement of that goat which fell by lot to Jehovah. Here we have the great mystery of the Gospel so well described by the apostle, as that which alone could exhibit God both just and yet the justifier of them that believe in Christ Jesus. But this is not the whole of our Lord's revealed character. At the very commencement of the Bible it was foretold, that, although the promised Seed of the woman should finally bruise

the head of the serpent, yet the serpent should first bruise his heel or mortal part. If then the serpent was to bruise his mortal part, that mortal part must needs be delivered over to the power of the serpent; for of himself he could possess no such superiority even during a single moment. Hence it will follow, that Satan, bent only upon satiating his own malice, and unconscious that he was actually subserving the divine purposes of mercy, was the agent, who through his earthly tools effected the death of the Messiah. *He* indeed sought nothing more than to frustrate God's counsels, which he imagined would be best done by cutting off the prophet of the Gospel: but Christ, in freely submitting to his utmost malice which with ease he might have disconcerted, thus offered himself up a willing sacrifice on the altar of the cross to appease the wrath of heaven and to redeem mankind from ruin. To this utter dereliction on the part of God, to this complete exposure of the Woman's Seed to all the rage of the infernal serpent, our Lord doubtless alludes, both in his bitter cry from the cross, *My God, my God, why hast thou forsaken me*, and in his remark to the priests and elders who came to apprehend him, *This is your hour and the power of darkness*. Burdened with the full weight of all our iniquities, the Saviour was thus given up to the malice of Satan; who, with a power exceeding that which was committed to him over Job, had the Messiah placed in his hand without any restriction that he should *save his life*.

Such being the scriptural character of our Lord, it is evident that no *single* type can perfectly exhibit it in *both* its parts. The various bloody sacrifices of the Law prefigured it in *one* part, namely *that which respected the atonement made with God for the sins of man*: but they spoke nothing concerning its *other* part, namely *that which respected the delivering up of the Messiah to the infernal serpent with the permissive power of bruising his mortal frame*. On this second part they were silent: and, if it were at all to be shadowed out under the ceremonial Law, such a purpose could only be effected by the introduction of a new type, connected indeed with the usual sacrificial type, but kept nevertheless studiously distinct from it.

— A *double* type, in short, must be employed, if the character of Christ under its *twofold* aspect was to be completely prefigured.

Now the two goats, which are jointly denominated *a sin-offering*, constitute a type of this identical description.¹ The two together present us with a perfect symbolical delineation of our Lord's official character, while he was accomplishing the great work of redemption. *Aaron shall cast lots upon the two goats; one lot for Jehovah, and the other lot for Azazel.* The goat, which fell to the lot of Jehovah, was devoted as a sin-offering, after the manner of any other sin-offering, by its being piacularly slain. This type represented the Messiah in the act of satisfying the strict justice of

¹ Levit. xvi. 5.

God, by consenting to lay down his life sacrificially in our stead and on our behalf. But the goat, which fell to the lot of Azazel, was first imputatively loaded with the sins of the whole people, and was then symbolically given up to his rage by being turned loose into the wilderness which was deemed the favourite terrestrial haunt of the evil spirit. This second type represented the Messiah, burdened with the transgressions of all mankind, deserted for a season by his heavenly Father, and delivered into the hand of the prince of darkness with a full permission granted to the apostate angel of mortally bruising his heel or human nature.

Such I conceive to be the plain and obvious interpretation of the ceremonial, which was observed on the great day of atonement: yet, from a part of the ordinance respecting the live goat, I think it not improbable, that a special previsionary regard may have been mysteriously had to a very remarkable part of our Saviour's history. When the goat was delivered up to the malice of Satan, it was turned loose *into the wilderness*. In a similar manner, *Jesus was led up of the Spirit into the wilderness, to be tempted of the devil:*¹ and here, when he had fasted forty days and was afterwards an hungred, the fiend commenced upon him that series of attacks which terminated only with his death upon the cross. Thus perfect throughout is the similitude between the type and the antitype.

5. The two goats do not afford the only instance

¹ Matt. iv. 1.

of a double type : we have a similar ordinance in the law of the leper, which ought, I apprehend, to be interpreted after an exactly similar manner.

When the plague of leprosy had been healed in any person, two clean birds were to be taken by the priest with cedar-wood and scarlet and hyssop. Of these, one was to be killed in an earthen vessel over running water : but the other, after having been dipped in the blood of the slain bird, was to be let loose into the open field.¹

In this ceremony, the two birds answer to the two goats : and there can be little doubt, I think, that the one was sacrificed and that the other was dismissed with exactly the same ideas that were intended to be associated with the parallel treatment of the goats on the great day of atonement.

II. The next matter to be considered is the PERSON, who was appointed under the Law to offer up the sacrifices.

This was eminently the high-priest : but, subservient to him, there was a number of other inferior ministers. The performance however of *one* ceremony, to which the piacular rite of the two goats was specially attached, belonged *exclusively* to the high-priest : and with it no other person, either of the clergy or of the laity, was permitted to interfere. The account, given by St. Paul of this eminently pontifical ordinance, is as follows.

Into the second tabernacle went the high-priest alone once every year, not without blood, which he

¹ Levit. xiv. 1—7.

offered for himself and for the errors of the people; the Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him, that did the service, perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings and carnal ordinances, imposed on them until the day of reformation. But Christ being come, an high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood; he entered in once into the holy place, having obtained eternal redemption for us.¹

St. Paul here interprets the high-priest to represent Christ; the outer tabernacle, this world; and the inner tabernacle or holy of holies, the celestial world to come. Now the epistle, which contains this passage, is addressed to the Hebrews: and, instead of their thinking such a mode of interpretation forced and unnatural, it must in reality have been perfectly familiar to them. They had been so well prepared for it by similar images in the writings of the prophets, that we find nearly the same idea in the works of their own Philo.

1. With respect to the prophets, the sublime vision of Isaiah, in which he beheld Jehovah

¹ Heb. ix. 7--12.

sitting upon a lofty throne in the temple and attended by the Seraphim or Cherubim, is manifestly constructed, so far as its machinery is concerned, with a special reference to the temple of Jerusalem : ¹ and the description of heaven itself, as given by Ezekiel (for heaven, no less than earth, was presented to his imagination), is entirely drawn from the furniture of the tabernacle.² To heighten the resemblance between the Levitical sanctuary and the celestial adytum, there was a visible manifestation of God, under the semblance of a bright cloud enveloping and perhaps partially displaying the Angel of Jehovah, between the Cherubim that were placed in the holy of holies : and, if from the Mosaical dispensation we pass forward to the Christian, it will be found, that, in order to preserve the uniformity which befits the inspired writings, St. John in his Revelation adopts the same images, and paints the habitation of the Almighty under the same emblems, so well known to his brethren the Jews.

Such then, according to the prophets, was the mystic import of the sanctuary : and, as that holy place shadowed out heaven, so they additionally teach, that Messiah was to be the priest of the celestial temple. Thus David represents Jehovah, as placing ^{dominum} Adoni, by whom the Jews rightly understand the promised Saviour, at his right hand ; and as solemnly swearing to him by an irrevocable oath, *Thou art a priest for ever after the order of*

¹ Isaiah vi. 1—7.

² Ezek. i, x.

+ *the King of righteousness.*¹ And thus Zechariah foretells, that the man, whose name is THE BRANCH, shall build the spiritual temple of Jehovah, and shall sit and rule a priest upon his throne.²

2. From the study of such passages as these, Philo seems to have been brought to those remarkable opinions, which he expresses respecting the sacerdotal character of the Divine Word: though he has in some degree marred them by his excessive love of mysticizing.

The Word, says he, *by which the world was made, is the image of the Supreme Deity.*³ *As we perceive the sun's light though the sun itself is not seen, and as we behold the brightness of the moon though its orb may not appear to the eye; so men look up to and acknowledge the likeness of God in his minister the Word, whom they esteem as God.*⁴ *For the Word of God, which is above all the host of heaven, cannot be comprehended by human vision, having nothing in his nature that is perceptible to mortal sense. For, being the image of God and the eldest of all intelligent beings, he is seated immediately next to the one God, without any interval of separation.*⁵ *We maintain, that by the high-priest is not meant a man, but the Divine Word; who is free from all voluntary and involuntary*

¹ Psalm cx. 1, 4.

² Zechar. vi. 12, 13.

³ Phil. de Monarch. lib. ii. p. 225.

⁴ Phil. de Somn. vol. i. p. 656.

⁵ Phil. de Profug. vol. i. p. 561.

transgressions, being of heavenly parentage, born of God and of that Divine Wisdom by which all things were produced: on this account, he is said to have his head anointed with oil.¹ For there are, as it appears to me, two temples of God. The one, indeed, is this world; in which the high-priest is his first-begotten Divine Word. But the other is the rational soul; of which he, who is true man, is the priest. Of him, that mortal high-priest, who, according to the customs of our fathers, offers up prayers and sacrifices, is the sensible imitation or type.²

This doctrine, which Philo clearly enough perceived to be the doctrine of Scripture, caused him no small perplexity, when he came to that remarkable part of the high-priest's function which is connected with the cities of refuge. If the guilt even of unintentional homicide had been incurred, the offender was directed to flee to one of these cities, from which he could not depart in safety until the death of the reigning high-priest.³

The Christian finds no difficulty in explaining this typical ordinance: for the great high-priest of our profession has, by his own emancipating death, furnished its obvious interpretation. But it is most curious to observe the perplexity of Philo, who evidently rejects the doctrine of a properly

¹ Phil. de Profug. vol. i. p. 562.

² Phil. de Somn. p. 463. For these citations I am indebted to Mr. Bryant and Dr. Jamieson.

³ Numb. xxxv.

incarnate and suffering Messiah, when his subject leads him to treat respecting the cities of refuge.

The fourth remaining article of these propositions, says he, is the ordinance concerning the return of those who had fled for refuge; which was to be at the death of the high-priest. The consideration of this has given me a good deal of trouble from the purport. For the punishment appointed is not equally distributed: as some must have been confined for a longer, and some for a shorter, season; as some of the high-priests were of a longer, and others of a shorter, date; and as some arrive at the dignity when young, and others when old. Those likewise, who were accidentally guilty of bloodshed, must have sought this shelter; some at the beginning of the priesthood, and others when the high-priest was near his death.¹

+ These were the difficulties, which gave Philo so much uneasiness, and which for a time he could not solve. But he tells us, that at last he perceived the whole to be a type and a mystery. *I maintain, that the high-priest alluded to is not a man, but the divine Word.² Nor have I mentioned these things without good reason; but to shew, that the natural and appointed return of the fugitives was the death of the high-priest, the most*
+ *holy Word of God.³ Still however the grand enigma remains unsolved: for what, on the principles of Philo, could possibly be meant by the*

¹ Phil. de Profug. vol. i. p. 561, 562. apud Bryant.

² Ibid. p. 562.

³ Ibid. p. 563.

death of a divine High-Priest, venerated as God and viewed as his express image? He turns this death into a fanciful allegory: and, by such an expedient, vainly endeavours to extricate himself from an insuperable embarrassment.

III. Sacrifices are either eucharistic or piacular. They are eucharistic, when they merely express gratitude to God for benefits conferred: they are piacular, when their object is to divert his wrath from the offerer.

Now, in order to a piacular devotement being a proper sacrifice, it is no way necessary that the victim should be formally burned by a priest upon an altar: for the essence of its being a sacrifice does not consist in the outward act of burning; but in the piacularity of the intention. Accordingly, the Gentiles, who from old patriarchal tradition held the very same sentiments respecting piacular sacrifice, as those held in the Church of God whether under the Levitical or under the Christian dispensation, did not always burn upon an altar the victims which they devoted in order to avert the divine displeasure. They knew, that the intention constituted the sacrifice: hence they argued, that, if the victim was slain piacularly, it was no way necessary, to complete the sacrifice, that his body should be burned upon an altar.¹

¹ Apparet tamen antiquum esse hunc immolantium hominum ritum. Siquidem Saturnus in Latio eodem genere sacrificii ~~cultus~~ ^{usus} est: non quidem ut homo ad aram immolaretur; sed uti in Tiberim de ponte Milvio mitteretur. Lactan. Instit. lib. i. c. 21. p. 114. See likewise Ovid. Fast.

1. Agreeably to these principles, we might, from the very reason of the thing, determine the slaughter of the paschal lamb to be a strictly peculiar sacrifice: because, though, at the first institution of the Passover, no portion of it was devoted upon an altar; yet, what was always counted the most essential part of a sacrifice,¹ its blood was sprinkled upon the lintels and the door-posts of the Israelites that the sword of the avenging Angel might be turned aside from their families.² So we might determine from the very reason of the thing; even if there had not been a subsequent special command that the lamb should not be slain in a private house but should be devoted in the temple,³ and even if the priests themselves had not been accustomed solemnly to sprinkle the blood and to burn upon the altar that part of the fat and the intestines which they called *Imurim*:⁴ but Scripture has not left this important matter to be settled by an inference, which those, whose system it suited not, might be disposed to controvert. The slaughter of the paschal lamb is expressly denominated *the*

lib. v. ver. 621—632. Purchas. Pilgrim. book viii. c. 11. p. 797, 798. c. 13. p. 807. and Cook's Third Voyage. book iii. c. 2, 3.

¹ Maimon. in Korban Pesach. c. ii. apud Cudworth on the Lord's Supper. chap. ii. p. 10.

² See Outram. de sacrific. lib. i. c. 13. § xi.

³ Deut. xvi. 5, 6.

⁴ 2 Chron. xxx. 16. xxxv. 11. See an account of the mode in which this rite was celebrated in Cudworth on the Lord's Supper. c. ii. p. 15.

+ SACRIFICE *of the Lord's Passover*.¹ Hence there is no room for litigation as to its true and proper nature.²

2. The slaughter then of the lamb being a *strictly piacular sacrifice*, since the Israelites were commanded to feast upon its flesh, this latter part of the ordinance was manifestly a *feast upon a sacrifice*: and it was closely analogous to those sacrificial feasts of the Gentiles, which they had doubtless, I think, received from patriarchal antiquity.³

These two points must be carefully borne in

¹ Exod. xii. 27.

² In direct opposition to this plain language of Moses, some have argued, that the Passover was a mere commemorative feast and not a sacrifice; because the lamb was slain, not exclusively by *the priests*, but also by each *lay* master of a family. This argument, if solid, might eventually prove of mischievous importance; because it might tend to corroborate the Socinian doctrine, that the death of Christ is no proper sacrifice. It is built however upon a gross mistake: for the offering up of sacrifice was no way *peculiar* to the Levitical priesthood; it might also be performed by the laity. See Levit. i. 4, 5. iii. 2. iv. 24. Hence R. Obadiah of Bartenora well argues, on this very principle, that the paschal lamb might be devoted by any person. *The people of Israel might all kill the Passovers themselves, if they pleased; BECAUSE the killing of ANY SACRIFICE might be done lawfully by strangers: but the priests received the blood.* Cudworth on the Lord's Supp. c. ii. p. 12. The true paschal sacrifice, accordingly, was slain by the hand of strangers.

³ Levit. vi. 25—30. vii. 1—6, 11—21. Exod. xxxii. 4—6. xxxiv. 15. Numb. xxv. 2. Psalm cvi. 28. Judg. ix. 27. Ezek. xviii. 11. Iliad. lib. i. ver. 446—474. lib. ii. ver. 402—431. Æneid. lib. viii. ver. 102—106, 172—183. Herod. Hist. lib. i. c. 31.

mind, because they directly tend to explain the nature both of our Lord's death upon the cross and of the ordinance which he was pleased to appoint in perpetual commemoration of it.

3. That the paschal lamb was a studied type of Christ, may be gathered, both from the language used by St. John, and yet more clearly from the positive decision of St. Paul.

(1.) I would not build with too much confidence on the frequency, with which our Lord is termed *the Lamb* or *the Lamb of God* or *the Lamb which taketh away the sins of the world*:¹ because, as other lambs no less than the paschal lamb were devoted under the Law with other ceremonies, we may not perhaps be warranted in saying that he is thus denominated in *exclusive reference* to the Passover. But, that the paschal lamb was *eminently* a type of the true Lamb of God, must certainly be inferred from a remarkable applicatory exposition given us by St. John.

Having related that the soldiers did not break the bones of Christ as he hung upon the cross, the evangelist proceeds to declare, that *these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken.*² Now the Scripture, *A bone of him shall not be broken*, nowhere occurs, save in the passages which describe the institution of the Passover: the bones, that were not

¹ John i. 36. Rev. v. 6, 12. vi. 1. vii. 14. xiv. 1, 4. xv. 6. xix. 7, 9. xxii. 1.

² John xix. 36.

to be broken, are the bones of the paschal lamb.¹

But St. John teaches us, that this prophetic Scripture received its accomplishment, when the soldiers refrained from breaking the legs of Christ. Such however could not possibly have been the case, unless the death of Christ with its concomitant circumstances had been shadowed out by the death of the paschal lamb with *its* concomitant circumstances. But the one could not have been shadowed out by the other, unless Christ had been typified by the paschal lamb. Therefore the paschal lamb must have been a type of the promised Redeemer.

(2.) The matter however is put out of all doubt by the positive decision of St. Paul. *Christ our Passover*, says he, *is sacrificed for us: let us therefore keep the feast.*² Here Christ is unreservedly declared to be the true paschal lamb: and his death, like that of his type, is pronounced to be a sacrifice.

4. Agreeably to this conclusion, we find a very exact correspondence between the type and the antitype.

The paschal lamb was ordered to be slain, and his blood was directed to be sprinkled upon the lintel and the door-posts of each dwelling occupied by God's chosen people; that, when the Angel

¹ Exod. xii. 46. Numb. ix. 12. I think it very doubtful, whether Psalm xxxiv. 20. can be here alluded to; because that passage seems to contain only a general assertion of God's providence over the righteous.

² 1 Corinth. v. 7, 8.

— smote the Egyptians, he might pass over the houses
— of the Israelites and leave them secure from danger:
— in a similar manner, by the blood of Christ alone,
— shed for many for a remission of sins, can the im-
— pending wrath of heaven be averted from sinful
man. Before the blood of our Lord was sprinkled
upon his Church, we stood (as it were) without,
exposed, like the Egyptians, to the vengeance of a
justly incensed God: but now his precious blood-
shedding, like the sprinkled blood of the paschal
lamb, is our safety and defence, so that the anger
of Jehovah may pass over us. The death of the
paschal lamb was for the deliverance of the Levi-
tical Church; yet, if any negligent or unbelieving
Israelite availed not himself of the proffered refuge,
he perished undistinguished with the Egyptians:
thus likewise the death of the Lamb of God was
for the deliverance of the Christian Church; but,
if any one claims to be a Christian in name, while
yet he renounces the doctrine of pardon and ac-
ceptance through the sprinkled blood of the Mes-
siah, he then places himself without the doors of
the Church, and will be strictly judged according
to his works by a Law which pronounces that man
accursed who observes not with *undeviating* punc-
tuality *all* the commandments which it has enjoined.¹
From the creation to the day of judgment, there
have been, and are, and can be, no more than two
covenants: that of works, and that of grace. Un-
der the one or the other of these compacts, every

¹ Galat. iii. 10.

man must arrange himself. To the person therefore, who rejects the covenant of grace, nothing can possibly remain save a trial by the inflexible covenant of works.

5. But the history of the Passover throws a strong light on the nature both of Christ's death and of the ordinance which he was pleased to appoint in commemoration of it,

(1.) The paschal lamb, as we have seen, is authoritatively declared to be a prophetic type of Christ. But the devotement of the paschal lamb is likewise authoritatively pronounced to be a SACRIFICE. Therefore, as the death of the lamb shadows out the death of Christ, it will necessarily follow, that the slaughter of Christ must be a sacrifice of the very same nature as the slaughter of the lamb.¹ The sacrifice however of the paschal lamb is clearly a piacular sacrifice, as contradistinguished from an eucharistic sacrifice. Therefore the sacrifice of Christ must similarly be a piacular sacrifice, or a sacrifice by which the wrath of God is averted from his believing Church.

Now such a sacrifice plainly involves the idea of an atonement or expiation: and, as this its nature will lead us to a right understanding of the

¹ Hence, as we have recently seen, the language of St. Paul is; *Christ our Passover IS SACRIFICED for us*. From these words nothing can be clearer, than that the death of Christ is a sacrifice of the very same nature as the death of the paschal lamb. Otherwise, with what propriety is he at once termed *our Passover* and said to be *sacrificed for us*?

cognate nature of the commemorative ordinance; so, when the nature of that ordinance is ascertained, its strict concinnity will tend to establish the doctrine that the slaughter of Christ was a strictly piacular sacrifice.

(2.) Since the devotement of the paschal lamb is explicitly declared to be a sacrifice, and since the paschal lamb itself is not less explicitly pronounced to be a type of Christ: the feasting on the flesh of the lamb must inevitably correspond to that sacrament, in which we are said to eat the flesh and to drink the blood of the antitypical Lamb of God. But, as the devotement of the paschal lamb is a sacrifice, the eating of its flesh must plainly be a feast after a sacrifice; a feast, closely analogous to those post-sacrificial feasts of the Gentiles, by partaking of which they deemed themselves to partake of all the benefits procured by the oblation of the sacrifice.¹ Therefore, as

¹ *In the ancient sacrifices*, says Bp. Potter, *both among Jews and Heathens, one part of the victim was offered upon the altar, and another reserved to be eaten of those persons in whose name the sacrifice was made. This was accounted a sort of partaking of God's table; and was a federal rite, whereby he owned his guests to be in his favour and under his protection, as they by offering sacrifices acknowledged him to be their God.* Bp. Potter on Church govern. p. 266. In a similar manner speaks Dr. Outram. *Qui victimis vescebantur, aræ participes censebantur communique cum Deo mensa uti. Quippe ara mensa Dei dicitur, ejusque fructus Dei cibus (Malach. i. 12.); ita ut quos Deus aræ suæ participes faceret, hos sibi amicitia quadam conjunctos esse significabatur. Quæ eadem quoque ratio fuit (1 Cor. x. 20.), quare qui illa comedebant, quæ Dæmonibus immolata erant (qui mos profanarum gentium fuit), Dæmonum consortes censerentur.* Outram. de sacrif. lib. i. c. xvii. § v.

the devotement of the antitypical Lamb is also a sacrifice, the ordinance of the Lord's Supper must plainly be a feast upon a sacrifice : because, in the due celebration of it, we are said to eat the flesh and to drink the blood of the slaughtered victim.

Such then is the nature of the Lord's Supper. It is indeed a commemorative ordinance ; but it is not an *exclusively* commemorative ordinance, as Zuingle, in his horror of Popish transubstantiation, too hastily asserted. The rite comprehends the additional idea of *feasting upon the sacrificed victim* : which feasting, agreeably to the opinion entertained of post-sacrificial banquets both by Jews and by Gentiles from the most remote patriarchal antiquity, represents and federally conveys to every worthy communicant the benefits of the sacrifice itself ; namely, remission of sins, a mysterious union with Christ the head through sanctification by the Spirit, and a title to eternal life.¹

(3.) In fact, the very reason of the case shews the necessity of this additional palmary idea.

If the sacrament of the Lord's Supper be *merely commemorative*, it differs in no material point from a sermon on the passion : for, in the one case, the death of Christ is commemorated by significant actions ; and, in the other case, it is equally commemorated by significant words. But, throughout Holy Scripture, significant actions and significant words are used indifferently to communicate the mind of God : nor is any higher degree of import-

¹ John vi. 48—58. xvii. 21. 1 Corinth. vi. 15. xi. 3. xii. 12, 13, 27. Eph. i. 22, 23.

ance or dignity ascribed to the former than to the latter. Hence, according to the theory of Zwingli, it is impossible, so far as I can see, on any principles of right reason, to point out, wherein the sacrament of the Lord's Supper is a more eminent or a more beneficial commemoration of the passion than a mere sermon on the subject soundly and emphatically delivered from the pulpit. But take in the grand idea of *a feast upon a sacrifice*, and the difference immediately appears. A sermon on the passion is *merely* and *exclusively* commemorative: the sacrament of the Lord's Supper is commemorative indeed; but then it is *additionally* the appointed channel of conveying such benefits to the faithful, as no bare human exhortation possibly *can* convey. It federally communicates and assures to the devout recipient the blessings purchased by the sacrifice itself; just as those, who partook of a post-sacrificial feast, were held thereby to participate likewise in all the benefits of the previous sacrifice. The pious communicant rightly commemorates the death of his Lord; this is *his* part in the transaction: an immediate interest is confirmed to him in the great sacrifice of the true Lamb; this is *God's* part in the transaction.

Thus it is plain, that the theory of Zwingli retains indeed *man's* part in a transaction purely federal, but altogether omits *God's* part: a theory, which by its defectiveness destroys the very notion of a covenant, while it reduces the holy mysteries of a sacrament to a rank no higher than that of a commemorative sermon.

(4.) Nor is the proper nature of the Lord's Supper established only in the way of inference and induction from the nature of its type the paschal feast, however clear and incontrovertible such a mode of reasoning may be : we may gather it, both from the circumstances attending the institution of that sacrament, and yet more decisively from the illustration given by St. Paul.

When Christ instituted the sacrament now under consideration, he had just been celebrating with his disciples the feast of the Passover.^{*} But every disciple present could not but know, that the Passover was a feast upon a sacrifice. Hence, when he used such expressions as *eating his flesh* and *drinking his blood*, and when afterwards by the inspiration of the Holy Ghost they were led clearly to discern that *he* was the grand piacular sacrifice typified by the sacrifice of the paschal lamb : it

^{*} The celebrated difficulty, however, produced by the circumstance of the Jews having kept their Passover on the day *subsequent* to that on which our Lord instituted the sacrament of the Eucharist, has led some to contend, that he with his disciples did not keep the Passover at all, but that he only partook with them of a preparatory supper. See Waterland on the Euchar. c. ii. p. 61—64. To this opinion I cannot subscribe: because, with the excellent Cudworth, I think it evident, that Christ, with many other pious Jews, kept the Passover on the day when it really *ought* to have been kept; while the bulk of the nation, superstitiously following the decree of the Sanhedrim, did not keep it until the subsequent day. The whole question, so far as I can judge, is most satisfactorily stated and discussed by that learned writer in his Discourse on the Lord's Supper. chap. iii. p. 24, 25.

were impossible for them not to perceive, that the sacrament corresponded minutely with the feast of the Passover; and, consequently, that, like the feast of the Passover, it was a feast upon a sacrifice.¹

Accordingly, St. Paul most luminously sets forth the whole matter in a way which cannot be misapprehended.

I speak as to wise men : judge ye, what I say. The cup of blessing, which we bless, is it not the communion of the blood of Christ ? The bread, which we break, is it not the communion of the body of Christ ? For we, being many, are one bread and one body : for we are all partakers of that one bread. Behold Israel after the flesh : are not they, which eat of the sacrifices, partakers of the altar ? What say I then, that the idol is any thing, or that which is offered in sacrifice to idols is any thing ? But I say, that the things, which the Gentiles sacrifice, they sacrifice to demons and not to God : and I would not, that ye should have a communion of demons. Ye cannot drink the cup of the Lord and the cup of demons : ye cannot be partakers of the Lord's table and of the table of demons.²

Nothing can be plainer, than that the apostle here illustrates the nature of the Lord's Supper by the nature of those post-sacrificial feasts, which were alike familiar both to Jews and to Gentiles.

¹ See Waterland on the Euchar. chap. i. p. 53—56. chap. ii. p. 61—64.

² 1 Corin. x. 15—21.

His argument against the corrupt practice in the Corinthian Church of joining in feasts upon sacrifices which had been offered to the demon-gods is a *reductio ad absurdum*, conducted on principles which he knew must be allowed by the members of that Church. Just as the Israelites under the Levitical dispensation, who eat of the sacrifices, were by that act partakers of the altar: so believers under the Christian dispensation, who partook of the mystic body and blood of Christ, were by that act equally partakers of the grand consummating sacrifice. Now the Gentiles similarly believed, that those, who eat and drank at the table of demons where the flesh of the victims was set out after they had been duly sacrificed, federally participated in the benefits procured by the sacrifice itself. Hence, as the religion of Christ disclaimed all fellowship with the worship of the demon-gods, it were a palpable contradiction to partake indifferently of the Christian post-sacrificial feast and of pagan post-sacrificial feasts: because this indifferent participation plainly involved the idea, that a man might at once derive federal benefits from two sacrifices, the Christian and the pagan; which two sacrifices all the while, like the Christian and the pagan theologic systems, stood in avowed and direct opposition to each other.¹

¹ Similar to this is Bp. Potter's mode of interpreting the passage. After describing the nature of the post-sacrificial feasts which were common both to Jews and to Gentiles, and after stating that *the Lord's Supper was always believed to*

Such is the argument of the apostle: but it is quite inconclusive, unless we admit the doctrine that the Lord's Supper is a feast upon a sacrifice; for, without this admission, there is no sort of parallelism between the several cases which he brings forward in studied mutual connection. The participation of Christ's body and blood is explained by the well known fact, that those Israelites, who eat of the Levitical sacrifices, were thence partakers of the altar: and afterwards *the cup and table of the Lord* are industriously contrasted with *the cup and table of demon-gods*. Consequently, the *nature* of the sacrament must be the same as the *nature* of those post-sacrificial feasts which were common alike to the Jews and to the Gentiles.

(5.) From this decision of St. Paul we may now argue back, with additional force, to the specific nature of our Lord's passion.

If the Dominical Supper be a feast upon a sacrifice, which the apostle unequivocally pronounces it to be; then the death of Christ itself must inevitably be as much a sacrifice in the strict-

succeed in the place of sacrifice, he proceeds to make the following just observation. *Eating the Lord's Supper was the same rite in the Christian Church with eating the things offered in sacrifice among the Jews and Heathens. It is an act of communion or fellowship with God, at whose table we are said to be entertained: and therefore it is declared to be inconsistent with eating the gentile sacrifices, which is an act of communion with devils (or rather demon-gods) to whom these sacrifices were offered.* Potter on Church gov. p. 269, 270. See also Cudworth on the Lord's Supper. chap. iv.

est sense of the word, as any of those sacrifices whether Jewish or Gentile which similarly introduced a feast upon the flesh of the victims.

(6.) It is to be observed, that the present view of the subject gives no countenance to the Popish doctrine of *Transubstantiation*; as if it might be argued, that, since the *real* flesh of the paschal lamb was eaten, the *real* flesh of Christ must be eaten in the antitypical post-sacrificial feast of Christianity.

Our blessed Lord, with that ineffable wisdom which marked all his actions, instituted the sacrament of the last Supper *previous* to the sacrifice upon which it depended; not *subsequent* to it, as he *might* have done, and as he actually *was* pleased finally to determine the precise ritual of baptism. At its first celebration therefore, the Lord's Supper was *prospective* and *anticipatory*. It was ordained as a perpetual memorial *before* the great sacrifice was offered up, though in all future ages it was to be viewed as a feast upon that sacrifice. In the first instance therefore, the consecrated elements plainly could not be the literal body and blood of the victim, because as yet the victim had not been devoted: just as a Jew or a Pagan could not possibly feast upon the literal flesh of an animal victim, *previous* to its being slaughtered and offered up in sacrifice. And, if this were inevitably the case in the first instance, it must also be the case in every subsequent instance: otherwise, we introduce into the sacrament a most strangely anomalous incongruity (the incon-

gruity of the consecrated elements, being sometimes only symbols of Christ's body and blood, and at other times being the literal body and blood themselves); which incongruity, if the Popish theory be true, might with most perfect ease have been avoided, had our Lord thought fit to institute the sacrament *after* his passion, instead of *before* it.¹

¹ See this topic pursued at large in the two Discourses of Cudworth and Warburton concerning the true notion of the Lord's Supper.

In favour of the literal exposition of the clauses *This is my body* and *This is my blood*, Bossuet asserts, that no place in Scripture can be discovered, where, at the moment when any given rite was instituted, the sign has the name of the thing signified bestowed upon it without any leading preparation. *Hist. des Variat.* tom. i. p. 74.

By this assertion the learned prelate would intimate, that Christ called the bread and wine *his body and blood* without any leading preparation, that no other parallel case can be discovered in Scripture, and therefore that we can bring no analogical argument to demonstrate the figurativeness of our Saviour's language in the institution of the last Supper.

He is mistaken in the very basis of his reasoning: and, when that error is rectified, it is easy to produce an exactly similar case. Christ does NOT say of the elements, *This is my body* and *This is my blood*, abruptly and altogether without any leading preparation: on the contrary, he had just been declaring his speedy betrayal and death; and this declaration naturally led to the institution of an ordinance expressly founded upon his passion. See Matt. xxvi. 21—25. Mark xiv. 18—21. Luke xxii. 15—22. Now, with a perfectly analogous preparation, we find perfectly analogous language employed respecting the typical paschal lamb. In the one case, Christ announces his approaching betrayal and death; and

IV. The genius of the oriental languages, as I have already observed, delights to represent abstract ideas by sensible images. Hence the ancient prophets continually describe moral turpitude by natural evil, and picture disorders of the soul by disorders of the body.

On this principle, the various kinds of legal impurity, whether arising from particular diseases or from other accidental causes, are to be considered as a sort of practical allegory.¹ Metaphorical actions occupy the place of metaphorical words: and that poetical language, which describes the baleful malady of sin by the faintness of the heart and the sickness of the head, becomes as it were embodied in the Mosaical ordinances respecting legal impurity.² The same images, however, are still retained; but they are conveyed to the understanding through a different medium. The organs of sight are employed, instead of the organs of hearing: and actions, not words, are used as the vehicles of ideas.

1. This supposition is confirmed by what we then says of the elements, *This is my body* and *This is my blood*: in the other case, the slaughter of the lamb and the feasting upon its flesh is enjoined; and then Moses says of the lamb itself, *It is the Lord's Passover*. Exod. xii. 11. Where is the difference between the two cases? Why is Christ to be understood literally, and Moses figuratively?

¹ Maimonides attributes the same spiritual signification to the various washings of the Law. Mor. Nevoch. par. iii. c. 33.

² See Isaiah i. 5, 6.

find to be the ordinary practice of the inspired writers.

Isaiah, for instance, is commanded to loose the sackcloth from off his loins, and to put his shoe from off his foot, and to walk naked and barefoot. This action was intended as a sign upon Egypt and Ethiopia, declarative of the miserable manner in which the inhabitants of those countries should be led away captive by the king of Assyria.¹ The same end might have been answered by a prophetic *vision* of a man walking naked and barefoot; which, when publicly declared to the people, would evidently have been an allegory: but it pleased the Almighty to predict this calamity, rather by metaphorical *actions*, than by metaphorical *words*. In a similar manner, Jeremiah is ordered to take a linen girdle and to hide it in a hole of the rock: then, after a considerable period of time, he is directed to dig it up again; and the girdle is found to be corroded and decayed. This image is pronounced to be typical of the mode, in which God would mar the pride of Judah and Jerusalem. As a sound girdle remains firmly attached to the loins of the wearer; so the house of Israel might have been to God *for a people, and for a name, and for a praise, and for a glory*: quitting their hold however, they became corrupted; and were thence no more fit to be God's peculiar people, than a decayed girdle is to constitute a part of the dress.² The whole of this is perfectly

¹ Isaiah xx.

² Jerem. xiii.

clear and intelligible: yet it is evident, that the same idea might have been conveyed just as distinctly, by the written or spoken allegory of a man burying and then digging up a girdle, as by the dramatic allegory of these actions being literally performed by Jeremiah himself. But, above all the other books of Scripture, that of the prophecies of Ezekiel abounds with allegories of this nature. No less than eight occur, in which future events are predicted by certain actions of the prophet himself; and, in addition to them, many more are to be found, in which he is introduced only as a spectator, instead of a principal actor.¹

These instances may suffice to prove, that practical and written allegories are indifferently used by the Spirit of God, throughout the holy Scriptures.

2. Corporeal disorders, then, being typical of spiritual maladies, as appears from the constant usage of the sacred Oriental writers; the signification of the practical metaphor of legal separation and uncleanness, on account of particular disorders or various other causes, will at once be sufficiently evident.

As the Jews were commanded to separate themselves from persons labouring under the uncleanness of the Law, till their impurity was expiated; so are Christians enjoined to abstain from the society of the wicked, who still remain under the pollution of sin: but, as soon as the pollution is

¹ Ezekiel iv, v, vii, xii, and xxiv.

removed, the prohibition ceases; and the offender is restored to the privileges of the covenant.

V. In addition however to the various statutes respecting legal impurity, the Israelites had an ordinance of high antiquity, by which holiness of heart and a consequent separation from the wicked were eminently shadowed out.

1. After God had been pleased to call Abraham from among the idolaters of Chaldæa in order that he might become the father of a chosen people, he thought fit to institute the rite of Circumcision. This ordinance was to be the badge of the Lord's covenant with that patriarch and his posterity, separating them from all other nations, and consecrating them as a peculiar people to God. Abraham and his whole house were, in the first instance, to submit to it: and ever afterwards, through succeeding ages, all his male descendants were to be circumcised on the eighth day. By this ceremony, they entered into covenant with God: he pledging himself to be their king and protector, and they pledging themselves to be his special and obedient people.¹

(1.) But the rite was not *exclusively* ceremonial: on the contrary, it was of a sacramental nature; for it was an outward visible sign, which represented a certain inward invisible grace. This is abundantly manifest from the language held even under the Law itself.

What doth the Lord thy God require of thee, O

¹ Gen. xvii. 1—14.

Israel, says the great lawgiver of the Hebrews, but to fear the Lord thy God, to walk in all his ways, and to love him; and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord and his statutes which I command thee this day for thy good. CIRCUMCISE THEREFORE THE FORESKIN OF YOUR HEART, and be no more stiff-necked.¹ And the Lord thy God will CIRCUMCISE THINE HEART and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live.²

Here we are taught, that there is such a thing as the figurative circumcision of the heart: and this figurative circumcision, which its very name demonstrates to be shadowed out by the literal circumcision of the flesh, is defined to be that predominating love of God which evinces its reality by the sure test of obedience.

(2.) The outward sign however, in the Levitical sacrament of circumcision, might subsist without the inward grace: that is to say, an Israelite might be circumcised in the flesh, while his heart all the while remained uncircumcised. This again was the doctrine of the Law long before the promulgation of the Gospel.

If, says the Lord by the mouth of his servant Moses, they shall confess their iniquity and the iniquity of their fathers with their trespass which they have trespassed against me, and that also they

¹ Deut. x. 12, 13, 16.

² Deut. xxx. 6.

have walked contrary to me, and that I also have walked contrary to them and have brought them into the land of their enemies : if then their UN-CIRCUMCISED HEART be humbled, and they then accept of the punishment of their iniquity ; then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham.¹ Behold, says the prophet Jeremiah, their EAR IS UNCIRCUMCISED, and they cannot hearken : behold, the word of the Lord is unto them a reproach ; they have no delight in it.² Behold, the days come, saith the Lord, that I will punish all them which are circumcised with the uncircumcised ; Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners that dwell in the wilderness : for all these nations are uncircumcised, and all the house of Israel are UNCIRCUMCISED IN THE HEART.³

Here we are plainly taught, that circumcision of the heart was not inseparably connected with circumcision of the flesh. The outward sign might, and often did, subsist without the inward grace : for the rebellious Israelites, although *duly circumcised in the flesh*, are yet pronounced to remain *uncircumcised in the heart*.

(3.) This view, which the writers of the Old Testament take of circumcision, both with regard to its sacramental nature and with regard to the

¹ Levit. vi. 40, 41, 42.

² Jerem. vi. 10.

³ Jerem. ix. 25, 26.

separability of the sign from the thing signified, is taken also by the writers of the New Testament.

Ye stiff-necked and UNCIRCUMCISED IN HEART AND EARS, says Stephen to the Jewish council, every member of which had been regularly circumcised in the flesh; *ye do always resist the Holy Ghost: as your fathers did, so do ye.*¹ *Circumcision*, says St. Paul, *verily profiteth, if thou keep the Law: but, if thou be a breaker of the Law, thy circumcision is made UNCIRCUMCISION.* For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, whose praise is not of men but of God.²

2. The renovation of soul, shadowed out by circumcision, was rendered necessary by the fall of Adam: for, as all the posterity of Adam through him fell away from God, it was impossible that they could return to God except by recovering what they had lost. Hence, in the very nature of things, this renovation of soul was indispensable *previous* to the institution of its outward sign circumcision: and hence, on the same ground, it is equally indispensable under the Christian dispensation, in which the outward sign of circumcision is not received.

(1.) Our Lord, accordingly, speaks of the absolute necessity of what he terms *a regeneration* or *a new birth*: and, as a symbolical representation

¹ Acts vii. 51.

² Rom. ii. 25, 28, 29.

of this great inward change, he was pleased to institute that outward washing of the flesh which bears the name of *baptism*. Regeneration then, in the phraseology of the Gospel, is evidently the same as circumcision of the heart, in the phraseology of the Law. Whence, as baptism is the outward sign of regeneration, and as circumcision in the flesh is the outward sign of circumcision of the heart; external baptism, as used in the Christian Church, must undoubtedly be the antitype of external circumcision, as used in the Levitical Church. And such, accordingly, we find it to be expressly declared.

We are the circumcision, says St. Paul of himself and regenerated Christians, *which worship God in the spirit, and ^{all}rejoice in Christ Jesus, and have no confidence in the flesh.*¹ *In Christ also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ: buried with him in baptism, wherein also you are risen with him through the faith of the operation of God who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.*²

(2.) Since then spiritual regeneration under the Gospel is the same as circumcision of the heart under the Law, and since the internal change of the human soul must always be essentially of one

¹ Philip. iii. 3.

² Coloss. ii. 11, 12, 13.

specific *sort* by whatever different *appellations* it may be distinguished: it will necessarily follow, that the various circumstances attendant upon circumcision of the heart must also be attendant upon spiritual regeneration; for the self-same radical inward change is expressed to us by these two several titles.

Hence, as this one change under two denominations has been at different periods shadowed out by two successive external signs, it must inevitably bear exactly the same relation to the one sign that it does to the other: that is to say, outward circumcision must be a perfect type of outward baptism by standing in the same relation to circumcision of the heart that outward baptism does to spiritual regeneration.

(3.) Such being the case, as outward circumcision might subsist without any concomitant circumcision of the heart; so baptism may subsist without any concomitant spiritual regeneration: and, as outward circumcision was a sacramental sign of circumcision of the heart; so baptism is a sacramental sign of spiritual regeneration.

3. The union in short of the outward sign and the inward grace depends alike, in each sacrament, upon *the worthiness of the recipient*. If the partaker of the consecrated bread and wine partake of it *worthily*; then he also feeds spiritually upon body and blood of Christ: but, if the contrary; then (as St. Austin most justly determines) he is in no wise a partaker of Christ, although carnally and visibly he may press the holy elements with his

teeth.¹ In a similar manner, if the recipient of outward baptism be a *worthy* recipient; then he also receives the inward grace of regeneration, being born again of the Spirit no less than he is washed by the water: but, if the contrary; then he derives no benefit from the external sign, remaining still as much as before in a state of unregeneracy, from which (in that case) he can only be brought at some *future* time by the gracious agency of God the Holy Ghost.

This, accordingly, is the rational and scriptural determination of the Church of England. *In such ONLY as WORTHILY RECEIVE the two sacraments of Baptism and the Lord's Supper, they have A WHOLESOME EFFECT OR OPERATION: but they, that RECEIVE THEM UNWORTHILY, purchase to themselves condemnation.*²

VI. Thus had the Israelites of old their sacraments as well as ourselves: and indeed the whole Law may well be pronounced to look forward to the better things of the Gospel. This, were it necessary, might be instanced in various particulars: but, to avoid prolixity, I shall now conclude with noticing a peculiarity of the ceremonial institutes, which more particularly connects the Law and the Gospel.³

¹ Art. xxix.

² Art. xxv.

³ It may be worth while to adduce a curious Jewish tradition, mentioned by Maimonides, respecting the red heifer, which was appointed to be slain with various ceremonies for the purification of the unclean, and which in two several places is represented by St. Paul as being a type of our Sa-

1. The Jews were ordered to abstain from certain kinds of meats, which, if we examine their

viour. Compare Numb. xix. with Heb. ix. 13, 14. and Heb. xiii. 11, 12.

Nine red heifers have been sacrificed, between the original delivering of this precept and the desolation of the second temple. Our master Moses sacrificed the first: Ezra offered up the second: and seven more were slain during the period, which elapsed from the time of Ezra to the destruction of the temple. King Messiah himself will sacrifice the tenth: by his speedy manifestation he will cause much joy. Amen, may he come quickly! Maimon. de Vacc. Ruf. c. iii.

Nearly allied to this tradition is another Rabbinical legend, mentioned in Bereschit Rabba on Gen. xlii. 6.

Ten kings shall reign from the beginning of the world to the end of it: of whom the first is the Blessed God, and the last the Messiah; according to Psalm lxxii. 8. Dan. ii. 35, 44. In this last king, the kingdom shall return to the Lord the rightful owner: and thus he, who was the first king, shall be the last. Martin. Pug. Fid. p. 316. Lampe in Joan. i. 50. Jamieson's Vind. book i. c. 7. p. 87.

By the ten kings, I strongly suspect, that the Rabbins mean ten of the most eminent incarnate descents of the Angel of Jehovah: the first being that immediately subsequent to the fall, when the Seed of the woman was promised as a deliverer from the tyranny of the evil spirit; and the last being the permanent manifestation of that Seed in the person of the Messiah. If I am not mistaken, moreover, they learned the number *ten*, during the Babylonian captivity, along with the doctrine of the Metempsychosis and other pagan vanities, from the ten Iranian or Indian Avatars or incarnate descents of the middle god Mithras or Vishnou; much of whose character has been borrowed from old tradition respecting the predicted Serpenticide. In the Calci or tenth Avatar, Vishnou appears in the form of an armed warrior leading a winged white horse, after a mode not dissimilar to the equestrian descent of the Word in the Apocalypse: and the dissolution of

nature, will usually be found typical of some vices practised by the idolaters; and, pursuant to the type, they carefully withdrew from the company and fellowship of its antitype, the heathen nations. Thus the hog was a fit emblem of gluttony; the vulture and the kite, of rapacity and cruelty; and the owl, of those deeds of darkness which shun the light. On the other hand, the kinds of food, which they were allowed to eat, were generally emblematical of some virtue; as the ox, of patience and industry; the sheep, of meekness and innocence. Consequently, those animals may be considered as typical of the Church of God, at that time confined to the Jews.

But, when the Gospel came, the wall of distinction, between the Jew and the Gentile, was to be broken down. In place of the external cleanliness of meats, the spiritual cleanliness of the soul is to be substituted; and, instead of rejecting unclean food, we are commanded to reject unclean actions.

2. Let us now advert to a famous typical prophecy under the Law, with its interpretation and completion under the Gospel.

There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots—The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and

universal nature is the consequence. See Maurice's Hist. of Hind. vol. ii. p. 503.

the bear shall feed ; their young ones shall lie down together ; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day, there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek : and his rest shall be glorious.¹

It is superfluous to assert, that no such change in the nature of *real* wild beasts ever took place literally ; this event therefore must have happened *figuratively*, or not at all. The prophecy above cited begins with announcing the advent of the Messiah. Afterwards a wonderful alteration is to be made in the temper of certain wild and savage animals ; BECAUSE² *the earth shall be full of the knowledge of the Lord, and the Gentiles shall seek to the root of Jesse.* It appears, therefore, that the conversion of the heathens was to be the *cause* of this change in the wild beasts.

3. If now we turn to the New Testament, we shall find, that the first fruit of the conversion of the Gentiles was the devout centurion Cornelius. God, foreseeing the scruples of Peter on this head, was pleased to remove his error, by the revelation of a vision, manifestly explanatory of this very prophecy of Isaiah.

¹ Isaiah xi. 1—10.

² Heb. כִּי.

He fell into a trance : and saw heaven opened and a certain vessel descending unto him, as it had been a great sheet knit at the four corners and let down to the earth ; wherein were all manner of four-footed beasts of the earth, and wild beasts and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter, kill and eat. But Peter said, Not so, Lord ; for I have never eaten any thing, that is common or unclean. And the voice spake unto him again, the second time, What God hath cleansed, that call not thou common. This was done thrice, and the vessel was received up again into heaven.¹

In this vision of Peter, no mention whatsoever is made of the Gentiles, except under their types, the unclean animals. Peter at first doubted, till the men, who were sent by Cornelius, had made inquiry for him : all his difficulties then vanished, and the meaning of the vision became evident. He tells Cornelius, *Of a truth I perceive, that God is no respecter of persons ; but, in every nation, he that feareth him, and worketh righteousness, is accepted with him.*

The prophecy of Isaiah indeed is as yet only fulfilled in part. The lion and the bear, the leopard and the asp, have put aside their savage natures ; but they have not hitherto lain down with the ox and the kid. Nevertheless, in the fulness of time, they shall all make but one fold, under one shepherd, Jesus Christ our Lord, *au*

2. avènement.

¹ Acts x. 10—16.

CHAP. III.

EMINENT CHARACTERS TYPICAL OF CHRIST.

THE life and office of the Messiah are not only described by the ceremonial observances of the Law, but they are also darkly exhibited in a long succession of typical characters from the very beginning of the world. In the shadows of the Levitical church, the chosen people of God beheld the realities of the Gospel; and, in the most illustrious of the Patriarchs, they contemplated the attributes of the expected Saviour of the world. The Lord of Life has now accomplished his mission, and has clearly shewn himself to be the end both of Patriarchism and of the Law. The obscurity of the two earlier dispensations is removed, and all the ancient Scriptures are found to preach the advent of a suffering Redeemer.¹

¹ Luke xxiv. 27. See Chron. Pasch. p. 56. and Perizon. Orig. Babyl. c. 9.

I. The first typical delineation of Christ occurs, at the very beginning of the Pentateuch, in the character of our general parent.

Adam is the head of the natural world : Christ is the head of the spiritual world. Death was the result of Adam's transgression : life everlasting is the fruit of Christ's perfect obedience. The first Adam was made a living soul : the last Adam is a quickening spirit. As the one was prior to the other in point of time : so does the natural state of man precede his spiritual regeneration. All men bear the image of the earthy : and all real Christians bear the image of the heavenly. For, as Adam is the natural father of the whole human species : so is Christ the spiritual father of many children.¹

Nor are these the only points of similitude between the type and the antitype.

Adam was born from the virgin Earth, having God for his father : Christ was born from the virgin Mary, through the miraculous conception of the Holy Ghost.² Adam was the husband of the universal great mother Eve ; and his literal marriage is positively declared to be typical of the spiritual marriage of Christ : Christ is the husband of the universal great mother the Church ; and his spiritual marriage is therefore the antitype of

¹ 1 Corinth. xv. 21, 22.

² Ex virginis terræ limo factus Adam prævaricatione propria promissam perdidit vitam : per virginem Mariam ac Spiritum Sanctum Christus natus et immortalitatem accepit et regnum. Jul. Firm. de error. prof. rel. p. 51.

Adam's literal marriage.¹ Adam was stung to death by the infernal serpent : Christ was stung to death by the same malignant being. Adam finally triumphed over it in the person of the second man, the Lord from heaven : Christ was that second man, destined to repair the error of the first. Adam was a king and a priest : Christ was likewise a king and a priest. Adam, if we view the antediluvian world, the postdiluvian world, and the future celestial world, as constituting three great days of Jehovah, died on one day, and will rise again from the dead on the third day : Christ was put to death on one day, and rose again triumphant from the grave on the third day after his crucifixion.

II. Descending a few generations from Adam, we meet with a second type of our blessed Saviour.

Enoch was a preacher of righteousness : Christ was also a preacher of righteousness. Enoch was a prophet, and foretold the day of judgment : Christ was a prophet, and foretold the same awful catastrophe.² Enoch visibly ascended to heaven : Christ likewise visibly ascended to heaven from the summit of mount Olivet.

III. Another type of our Lord we meet with in the second great father of mankind, who held the same relation to the postdiluvian world that Adam did to the antediluvian world.

Noah was the parent, the husband, and the son,

¹ Ephes. v. 25—32.

² Jude 14, 15. Matt. xxiv, 29—33.

of the Ark: Christ is mystically the parent, the husband, and the son, of the Church; which the Ark, comprehending within its limits the holy family of God, is expressly declared to symbolize.¹ Noah brought the Ark in safety through the raging waves of the sea: Christ steers the ship of the Church in safety through the boisterous waves of this troublesome world. The termination of the Ark's voyage was the earthly mount of Paradise; for it may be shewn, that the sacred garden coincided geographically with Ararat:² the termination of the Church's voyage will be the spiritual Paradise.

So again: Noah's entrance into the Ark, and his liberation from it, doubly typified the baptismal submersion and emersion, and the burial and resurrection, of Christ: whence these different circumstances are in Holy Writ perpetually spoken of by kindred terms; so that baptism is a death unto sin and a resurrection from the dead, while again the sufferings of our Lord are figuratively described as a baptism of which all his apostles were destined to partake.³ Now Christ was buried on one day, and rose again on the third: agreeably to which, his type Noah, a year (according to the oriental practice) being reckoned for a day, entered into his navicular tomb at the close of one year, remained

¹ 1 Peter iii. 20, 21.

² See my Origin of Pagan Idol. b. ii. c. 1.

³ Rom. vi. 2—5, 11. viii. 10—13. Col. iii. 3. 1 Peter ii. 24. Ephes. v. 14. Col. i. 18. Matt. xx. 22, 23. Mark x. 38, 39. Luke xii. 50. Col. ii. 12.

in it a single year complete, and was liberated from it in the morning of the third year.¹

The liberation of Noah from the Ark, or his emerging from the waves of the purifying deluge, was attended by the flight of the dove and its descent upon the now baptized patriarch. The emerging of our Saviour from the baptismal waters of Jordan was similarly attended by the descent of the Holy Ghost in the form of a dove, that blessed Spirit henceforth resting upon the Church as the dove rested upon the Ark. Of God's covenant with Noah the rainbow was the appointed token. Christ, with express reference to that token, is described in the Apocalypse as sitting upon a throne encompassed by a rainbow.²

To these particulars it may be added, that Noah was a king, a priest, and a prophet; that he was pursued by a tremendous enemy the ocean, which, as supposing the deluge to originate from the evil principle, the Gentiles after the manner of the early Patriarchal Church were wont to symbolize by a serpent; that he finally prevailed over that enemy, though it first occasioned his mystic death and burial; that, at the period of his new birth from the womb of his virgin-mother the Ark,

¹ Noah entered the Ark on the seventeenth day of the second month, and quitted it a year afterwards on the twenty seventh day of the same month; so that he was inclosed a whole year and a portion of two other years, namely 5 days at the commencement and five days at the end of the entire year. Gen. vii. 11—13. viii. 14—16.

² Boch. Hieroz. par. ii. lib. i. c. 6.

he dwelt during his allegorical childhood amidst herds of cattle; that he was an eminent preacher of righteousness to an irreclaimable world; and that, although of a mild and benevolent disposition, he was constrained to assume the stern aspect of a dispenser of God's vengeance and to pour destruction upon all those who were not sheltered by the protecting Ark. In each of these points he resembles the Messiah, partly at his first and partly at his second advent. Hence, as he presided over the destruction of the old world by a deluge of water, in a similar manner to Christ's presiding over the destruction of the present world by a deluge of fire at the yet future day of judgment; and as in each case the elect people of God alone are saved, while the wicked are swept away by a raging flood: so our Lord specially informs us, that in this eminent particular also Noah was a type of himself.¹

Nor is that the only matter, which may be fairly deduced from Christ's prophetic declaration. He says, that the state of the postdiluvian world at the time of his second advent shall closely resemble that of the antediluvian world immediately before the flood; and in another place he intimates, that mankind at that period shall be distinguished not only by unbridled licentiousness and violence but likewise by a daring profession of infidelity.² If then the coming of the Son of man is faithfully to reflect the days of Noah, those days also must have been marked by infidelity as well as by profligacy

¹ Matt. xxiv. 37—39.

² Luke xviii. 8.

and bloodshed. Such, accordingly, seems to have been the state of things at the epoch of the deluge. Not only was the corporeal *wickedness of man great in the earth*, but likewise *every imagination of the thoughts of his heart was only evil continually*.¹ The unbelief of Cain had gradually infected the whole world: and the grand doctrine of the atonement, as shadowed out by animal sacrifice, had been universally discarded as an irrational figment unworthy of the dignity of human nature.²

IV. Since Christ is the federal head of his people, and since Jacob is the natural head of the ancient people of God; each is viewed as the representative of his children, spiritual and natural. Hence, as the whole community of the faithful, who are Christ's members, are on that account figuratively identified with Christ himself:³ so the whole community of God's ancient people, who were the political members of their national patriarch Jacob, are on that account exhibited to us as a type of Christ.

1. This circumstance will throw light upon some texts, which are otherwise of no very easy explanation.

When the infant Jesus was brought back from Egypt into Palestine; this, according to St. Matthew, was done, *that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out*

¹ Gen. vi. 5.

² See my Origin of Pagan Idol. book ii. c. 8. § 11. 4.

³ Rev. xii. 4, 5.

*1 p. 306. of Egypt have I called my son.*¹ Now, if we look to the place whence the evangelist cites that passage, we shall find, that, in the letter, the *son called out of Egypt* is the *national Israel*: for the text itself runs, *When Israel was a child, then I loved him, and called my son out of Egypt.*² Yet, notwithstanding this circumstance, St. Matthew asserts, that the text is not only declarative but likewise prophetic, looking forward to a similar event in the life of Christ. But it is obvious, that such cannot possibly be the case, unless God's ancient people be a type of our Saviour: while, if we admit them collectively to be a shadow of the Messiah, the ground of St. Matthew's declaration will at once be perfectly intelligible. In the same manner we must understand a very extraordinary passage in the Psalms. *This is the generation of them that seek him, that seek thy face, O Jacob.*³ The person here addressed is evidently the Lord of hosts, in his character of the predicted Messiah or of Jehovah the Messenger: yet we find him addressed by the name of *Jacob*, though celebrated as Jehovah the king of glory. How are we to account for such language? Clearly, I think, on the same ground, that St. Matthew pronounces a passage, which is literally spoken of Israel, to relate prophetically to Christ: Jacob, viewed collectively, was a type of the Messiah; whence the Messiah is addressed by the mystical name of *Jacob*.⁴

¹ Matt. ii. 15.² Hos. xi. 1.³ Psalm xxiv. 6.⁴ The lxx. insert *God* before *Jacob*: but no such word occurs in the Hebrew.

2. Agreeably to this deduction, we may observe a very remarkable parallelism of character between Christ and the national Israel.

The life of Jacob was sought during his political infancy by a tyrannical prince: the life of Christ was sought during his literal infancy by a persecuting king. The motive, which produced the conduct of Pharaoh, was a jealousy lest Israel should become mightier than himself: the motive, which produced the conduct of Herod, was a jealousy lest Christ should be acknowledged as the king of the Jews. Israel came up out of Egypt into Palestine, when the sovereign who sought his life was dead: Christ came up out of Egypt into Palestine, when those were dead who sought the young child's life. Israel, during the whole time of his national existence, was appointed to hold forth the light of divine truth before a benighted world, and was in consequence hated and persecuted by mankind at large: Christ was a light to lighten both the Jews and the Gentiles; but his labours of love exposed himself and his disciples to hatred and obloquy and persecution. Israel experienced a political death at the close of one great day, lies dead during the whole of another great day, and is destined to be raised up from the dead on the morning of a third great day: Christ was put to death in the course of one literal day, lay dead during the whole of another day, and on the morning of the third day was raised from the dead. This remarkable fortune of Israel is set forth by the prophet Hosea. *Come, and let us return unto Jehovah. For he hath torn,*

*but he will make us whole: he hath inflicted the wound, but he will apply the bandage. He will bring us to life after two days: in the third day, he will raise us up, and we shall live in his presence.*¹

The first of these three days was the Levitical dispensation, at the close of which Israel was nationally slain: the second is the militant Christian dispensation to the end of the allotted times of the Gentiles and of the predicted tribulation of the Jews, during which Israel lies nationally dead: the third is the triumphant Christian dispensation through the period of the millennium, in the allegorical morning of which, agreeably to the parallel prophecy of Ezekiel,² Israel will be nationally raised up by Jehovah and will henceforth live in his presence.

V. We have another most remarkable prefiguration of Christ, viewed as the Lamb that taketh away the sins of the world, in the person of the patriarch Isaac.

1. This eminent character was the only son of Abraham and Sarah, born to them in their old age, and therefore peculiarly the object of their affection.

Now his father was specially commanded of heaven to offer him up as a burnt-sacrifice on the mountain of Moriah, where he arrived on the third day after receiving the command; three days therefore was Isaac virtually dead in the eyes of his parent: Christ, the only-begotten of his father, was offered

¹ Hosea, vi. 1, 2.

² Ezek. xxxvii.

up on the same mountain, and remained under the power of death three days. Abraham took the wood of the burnt-offering, and laid it upon Isaac his son that he might bear it to the altar: Christ bore the load of his own cross, on which he was to be offered up as an expiation for our sins. Isaac, on the third day, was delivered from the sentence of death, and was restored to the arms of his father and to the enjoyment of life: Christ, on the third day, rose triumphant from the grave, clad in the glorious robes of immortality. Isaac yielded implicit obedience to the dictates of heaven, and made not the least resistance to the arm of his father, though he was of sufficient age to have easily overpowered the strength of an old man: Christ meekly submitted to a painful and ignominious death; though he might by a single word have commanded the united efforts of twelve legions of angels to crush his enemies, or without such inferior assistance have destroyed them in a moment by the breath of his nostrils. Isaac was the child of promise, and was born out of the ordinary course of nature: the child Jesus was promised by a long train of types and prophecies from the very beginning of the world, and was born by the immediate agency of God from a pure virgin.

2. St. Paul in short, while he places it beyond a doubt that Isaac was a type of Christ, intimates not obscurely, that the whole scene of the interrupted sacrifice was in reality an anticipatory dramatic representation of the future sacrifice of the Messiah.

+ *By faith Abraham, when he was tried, offered up Isaac ; accounting, that God was able to raise him up even from the dead : from whence also he received him IN A FIGURE.*¹

The word, here rendered FIGURE, is in the original A PARABLE. But a parable is a sort of dramatic representation of spiritual things by natural : and this representation may be either practically set forth by proper agents, or it may be verbally exhibited in the form of an apologue or fable. Thus the part which Jeremiah performs with his linen girdle,² the labours of the potter which he is commanded to study,³ the emigration of Ezekiel,⁴ and the marriage of Hosea,⁵ are all practical parables : while the apologues of Jotham and of Nathan and of Christ are severally parables, not acted, but delivered in words. Thus again the Levitical tabernacle is said by St. Paul to be a parable or figure or type of better things to come ;⁶ and the Law is described by him as having a shadow of the future benefits of the Gospel :⁷ while, throughout the prophecies of Daniel and St. John, events, which are about to come to pass, are darkly exhibited to those who behold the visions through the medium of certain active symbols.

Now the whole affair of the sacrifice of Isaac was a parable indeed, as the apostle informs us ;

¹ Heb. xi. 17, 18.

² Jerem. xiii. 1—11.

³ Jerem. xviii. 1—10.

⁴ Ezek. xii. 1—16.

⁵ Hosea i, ii, iii.

⁶ Heb. ix. 9.

⁷ Heb. x. 1.

but a parable of the practical sort, as contradistinguished from the narrative parable. The father and the son had each a part to perform in the sacred drama. Abraham represented the Paternal Deity, who freely devotes his Son to death for the redemption of mankind: Isaac represented the Filial Deity, who voluntarily submits to death that so he may reconcile a world of sinners to their offended Creator. The precise nature of the relation, which God the Son bears to God the Father, is far beyond the limits of human comprehension: but this at least is unequivocally set forth by the terms *Father* and *Son*, that they partake of a common nature, that they are persons of the same order. Hence, in the mystic drama, their characters are sustained by a parent and his offspring, rather than by any other persons: that so we might learn the physical equality of Jehovah and the Messenger of Jehovah, whatever federal difference there may be between them, as the sender and the sent, as the master and his righteous servant.

3. The import of this parabolical drama is abundantly clear to *us*; but the question is, whether it was equally well understood by *the actors*.

Our Saviour himself, I am inclined to believe, decides the matter in the affirmative. *Your father Abraham*, said he to the Jews, *rejoiced to see my day: he saw it, and was glad.*¹ The day of Christ

¹ John viii. 56.

+ is eminently the day of his crucifixion. But when did Abraham behold this great day, unless he beheld it during the performance of the mystic drama of Isaac's sacrifice? And how could he *intellectually* then behold it, unless he understood the purport of the drama? Our Lord assures us, that he not only saw it, but that he was likewise GLAD to see it. Now he might have *seen* it in the parable without *understanding* what it meant: but he could not have REJOICED to see it, unless he had been *well acquainted* with its nature. Hence we seem inevitably obliged to conclude, that Abraham not only performed a part in the drama, but that the signification of the drama itself was fully revealed to him.¹

4. As for the difficulty which the Jews found in believing Christ, because he was not yet fifty years old; that was in reality no objection to the truth of his assertion.

Jesus said unto them, Verily, verily, before Abraham was, I am. That wonderful man, who claimed the incommunicable name of I AM, must have existed not only before Abraham, but before the foundations of the world were laid. It is plain that they thought him guilty of usurping the name of God, because otherwise there will be no reason why they should, *in consequence of these words*, take up stones to cast at him. Indeed, the peculiar grammatical construction of the sentence alone shews clearly, that they were per-

¹ See Bp. Warburton's Div. Legat. b. vi. sect. 5.

fectly right in their supposition. Had Christ been only some created being, who existed prior to Abraham, he would doubtless have said, *Before Abraham was, I was*, as the natural grammar of the passage requires; not, *Before Abraham was, I am*, which expression is utterly unintelligible, unless upon the supposition of the divinity of Christ. Provided the doctrine of his Godhead be allowed, the sentence will then be perfectly clear; *I Jehovah, to whom past, present, and future are all alike, exist necessarily, and by my own power, before the days of Abraham.*

VI. Another eminent type of the promised Saviour may be discovered in the character of Joseph.

That patriarch was favoured with visions and revelations from God; but his brethren refused to pay any attention to him. Full of envy and hatred on account of his superior endowments, they watched for a favourable opportunity, and sold him into the hands of strangers. In a similar manner, Christ, notwithstanding his miraculous powers and immediate intercourse with heaven, was rejected, hated, and persecuted, by the Jewish nation, who were his brethren according to the flesh; and was eventually sold into the hands of Roman strangers, by whom he was crucified.

This, however, is not the only point of similitude. The book of Genesis further informs us, that, in process of time, when Joseph was supposed by his whole family to be dead, he discovered himself to his brethren, forgot all their inju-

ries, and received them into his favour. But this did not happen, till a nation of aliens, who at first had accused him falsely and had thrown him into prison, afterwards honoured him as their sole preserver and benefactor. Thus we hope and believe, from the sure word of prophecy, that the time is now fast approaching, when our Lord will be made known to his brethren according to the flesh, and when the house of Israel will turn with tears of contrition from their former infidelity. Meanwhile it is clear, that, before this great event takes place, Christ will have been accused falsely, and will have suffered imprisonment and persecution from a Gentile nation, which afterwards embraced his religion and revered him as their Saviour. The mock trial of Christ; the malignant aspersions thrown upon the Gospel by Tacitus, and other pagan historians; the opposition of Celsus, and the whole body of heathen philosophers; and the ten dreadful persecutions, in which so many thousands perished: all preceded the complete conversion of Europe.

But there is yet another peculiarity in the character of Joseph, which ought not to be passed over in silence. The grave or the invisible receptacle of the dead is viewed by the inspired writers under the aspect of a prison:¹ and exactly the same idea may be traced in the speculations of the Gentiles, which I suppose them to have borrowed into their Mysteries from the earliest fathers

¹ Isaiah liii. 8. xxiv. 22. 1 Peter iii. 19.

of the Patriarchal Church.¹ Now we find Joseph, upon a false accusation, thrown into prison. Here he continued two years : but, at the beginning of the third, he was liberated and presented to Pharaoh.² And now the scene was completely changed. He, who was recently a prisoner and who appeared to be cut off from all hope of advancement, was elevated to a participation of sovereign power and was called to rule over the whole land of Egypt. His promotion afforded plenty and deliverance to a nation of aliens : but, while he was thus the instrument of good to them, he was completely estranged from his natural brethren who had rejected and sold him into captivity. Yet, after an appointed interval, a reconciliation took place : and Joseph was gratefully acknowledged by his family as its chief ornament and merciful preserver. Thus our Saviour was rejected by his brethren after the flesh, was confined two days within the prison of the grave, was liberated on the morning of the third day, was called at the time of his ascension to rule over the converted Gentiles, was made the dispenser to them of all spiritual blessings, is at present alienated from his natural brethren, but will at length be acknowledged by them as the alone Saviour and King of all mankind.³

¹ Origin of Pagan Idol. b. v. c. 6, 7.

² Gen. xli. 1.

³ Post duos annos dierum, tertio incipiente, de carcere educitur Joseph. Et noster Joseph, Christus Dominus, die tertio a mortuis resurrexit. Præsentatur Pharaoni : mundo resurrectio declaratur. Data est Joseph a Pharaone in tota

VII. The next type, which presents itself to our attention, is the great lawgiver of the Jews: and between his character and that of the Messiah there is so exact a parallelism, that it cannot fail to strike even the most superficial observer.

As Moses was delivered, when an infant, from the slaughter of the Hebrew children: so was Christ delivered, during the period of his infancy, from the slaughter of all the male children of a certain age that were in Bethlehem. As Moses conversed with God face to face, an honour granted to no other prophet: so did Christ in an especial manner receive illumination from his Father. As Moses was appointed a lawgiver, to conduct his people from the slavery and misery of Egypt into the land of Canaan: so is Christ our lawgiver, with supreme power to lead us from the Egypt of sin, and from the bondage of Satan, into the heavenly Canaan, where there is fulness of pleasure at the right hand of God for evermore. As Moses stood in the gap between the Lord and the people, in order to avert the wrath of heaven:¹ so does Christ intercede for us before the throne of God, that his fearful indignation may be turned away from us. As Moses was meek above all men: so Christ, when reviled, reviled not again, but prayed even for his murderers.² When Moses

Ægypto potestas. Et noster Joseph, Christus Dominus, post resurrectionem dicit, *Data est mihi omnis potestas in cælo et in terra.* Prosper. de Promiss. et Prædict. p. i. c. 29. apud Pearson.

¹ Psalm cvi. 23.

² See Euseb. Demon. Evang. lib. iii. c. 2.

was in the mount, he fasted forty days: when Christ was in the wilderness, he also fasted during the same space of time.

According to Maimonides, the inspiration of Moses was superior to that of others, in four particulars. All other prophets prophesied in a dream or vision: but Moses, waking and standing. All other prophets prophesied by the help or ministry of an angel: but Moses, by immediate inspiration from God. All other prophets trembled, and fainted: but Moses was exempt from these concomitants of human weakness, and conversed with God as a man speaketh to his friend. The gift of prophecy was conferred upon others only at particular seasons: but Moses was enabled to utter predictions at all times.¹ If such marks of God's favour were manifested so peculiarly in the Jewish legislator, still more illustriously do they shine forth in the person of Christ.

VIII. The whole of the Law being written for an ensample to the Christian world, we shall find those lamentable dissensions, which continually rend the church, set forth in a most striking manner by the inspired author of the Pentateuch: and this portion of the sacred history will serve to introduce another eminent type of our Saviour, the high-priest Aaron.

Korah, a turbulent factious Levite, in conjunction with Dathan and Abiram two of the laity, steps forward, and charges his lawful governors

¹ See Newton on the Prophecies. vol. i. p. 162.

in church and state with priestcraft and tyranny. The sacred office of the ministry is invaded by self-constituted teachers; and the powers that be are despised and insulted. The divine authority of both is openly questioned; and the authors of this schismatical rebellion undertake *to open the eyes* of the people.¹ These sentiments, however, of Korah and his coadjutors, respecting the origin of government, prove to be utterly displeasing to him, from whom all rights both ecclesiastical and civil are derived. The ways of God are not as the ways of man. A severe visitation from heaven speedily decides the point which was controverted between Moses and his opponents. *The earth opened her mouth, and swallowed them up quick.* But, as for those, who presumed to minister to God, not according to his revealed will, but according to their own vain imaginations, their offering was an abomination in his eyes. *Fire came out from the Lord, and consumed the two hundred and fifty men, that offered incense.*

The Israelites, far from being intimidated by the exemplary punishment inflicted upon Korah, Dathan, and Abiram, murmured the very next morning against Moses and Aaron. By thus vindicating the actions of those rebels, they incurred a similar degree of guilt. A plague was sent among them, and no means of human deliverance appeared. In this emergency, Aaron took his censer, and ran into the midst of the congregation to make an

¹ See Numb. xvi. 14.

atonement for them. *He stood between the dead and the living, and the plague was stayed.*¹ All those, who remained exposed to the fierce anger of the Lord, unprotected by the mediatorial intercession of Aaron, inevitably perished. But all such, as were shrouded from the vengeance of God by the powerful atonement of the high-priest, remained secure, though trembling at the destruction which raged around them. Before Aaron, death appeared in all its horrors; behind him, all was hope and security. The plague approached exactly to the place where he stood; when, overcome by the mysterious virtue of the atonement which he made for the people, it ceased instantaneously.

{ There cannot be a more accurate description of the benefits conferred by the mediatorial office of the Messiah, than that which is contained in this instructive portion of history. The plague of sin rages in the midst of us all, and we are all totally corrupted. In this miserable and helpless situation, we are exposed to the just anger of God; which, by our own strength, we can neither avert nor avoid. To a sinner, convinced of his criminality, and deeply feeling his need of a Saviour, the promised Redeemer now appears in the full though benign radiance of mercy. The great High-Priest is both able and willing *to make a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world.* To those, who trust in his merits, and rely upon the efficacy

¹ Numb. xvi. 48.

of his atonement, there is joy, peace, and comfort inexpressible. The wrath of God is stayed; nor will it penetrate into the inclosure, before which the well-beloved Son has taken his station. The miserable consequences of the plague of sin are at an end; and his spiritual health is restored to the penitent sinner, by the sprinkling of the blood of the covenant. Where Christ is not, sin and death prevail; where he is, they are constrained to yield before the Almighty Conqueror. *He stands between the living and the dead, and the plague is stayed.*¹

IX. The superior dignity which Elijah held over the other inspired teachers in Israel, along with some peculiar circumstances recorded in his history, seems to confer upon him the honour of being a type of the Messiah.

The authoritative manner of his teaching; his opposition to the priests of Baal; and his call of Elisha, nearly in the very same words which our Lord used when calling his disciples: are all worthy of attention. But there are two events in his life, which more particularly demand our regard. As Elijah fasted forty days and forty nights; so did our Saviour likewise prolong his abstinence to the same period. And, as the Prophet was supernaturally taken up into heaven, in the sight of his servant Elisha, to whom he left his mantle, conferring the same miraculous powers, and the

¹ See a beautiful sermon on this subject by Bp. Horne. vol. ii. serm. 7.

same divine inspiration, which he had himself possessed ; so did Christ ascend up on high in the presence of his disciples, leaving with them a double portion of his Spirit, which both enabled them to work wonders, and gave them strength to accomplish their warfare.

X. Another striking type of the Messiah, as we are assured by our Lord himself, is presented to us in the character of Jonah.

This prophet was thrown overboard by the mariners with whom he was sailing, in order that the wrath of God might be averted from themselves ; while yet they acknowledged their victim to be an innocent person. A large fish swallowed him up : and, after remaining within its belly three days, he was at length cast out alive upon dry land.

In a similar manner, Christ was consigned to death, the just for the unjust : and, having entered into the dark chamber of the grave, he remained there three days, ere he was restored to the light and liberty of heaven.

There is a close analogy between the typical character of Jonah and that of Noah. The Ark was viewed by the ancients as a coffin and a sepulchre, to which Noah was consigned as one dead from the antediluvian world, and out of which he proceeded as one reanimated into the postdiluvian world. But a large fish was a most ancient symbol of the Ark : whence the belly of the fish and the dark interior of the Ark were viewed in the same light and spoken of in the same terms. The belly therefore of the fish was considered as a sepulchre,

and was deemed a fit emblem of the central cavity of Hades. Such accordingly is the manner, in which Jonah himself speaks of it, when he prays to the Lord out of the belly of the fish. *I cried, by reason of mine affliction unto the Lord; and he heard me: out of the belly of Hades cried I, and thou heardest my voice. I went down to the bottoms of the mountains: the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God.*¹ Thus it is abundantly evident, with what strict propriety, the deliverance of the prophet from the belly of the fish was made typical of our Lord's resurrection from the grave.

Nor was it of a figurative resurrection alone that Jonah partook, if there be any truth in a remarkable Jewish tradition. According to the Rabbins, he was that son of the widow, whom Elijah raised from the dead: so that here again we behold him an eminent type of our blessed Saviour.²

XI. The last type, which shall be considered, is that of David and Solomon; who, taken in succession, aptly represent the Messiah, during his laborious warfare upon earth and his triumphant reign in heaven. Many passages in the Psalms seem to confirm this supposition. What David primarily speaks in his own person, or in that of his son Solomon, must be applied secondarily to

¹ Jonah ii. 2, 6.

² Isidor. Hispal. de vit. et obit. sanct. § 45. Dorothe. Tyr. de proph. c. vi.

Christ. Some of them actually are so applied, both by our Lord himself, and by his Apostles.

1. The whole life of David was a continued scene of warfare and trouble, for the purpose of increasing the glory and prosperity of Israel; yet did he frequently experience the most ungrateful returns. Still, however, he trusted in his God, and led a life of faith and holy confidence. Notwithstanding the difficulties with which he was continually surrounded, his eye was stedfastly fixed upon him, from whom alone can be derived safety and protection.

Similar to his, when viewed in a spiritual light, — was the life of the Son of God. He daily encountered both human and diabolical opposition, in his unwearied labours for the benefit of his creatures; yet the very persons, who are thus indebted to him, did and do still vex him with their perverseness and rebellion. The same generous forbearance, which David shewed to his enemy Saul when placed within his power, was shewn in an infinitely more eminent degree by Christ, when he prayed for his malicious adversaries.

There is, however, one circumstance in the life of David, which deserves to be particularly mentioned; he was betrayed by his intimate friend and counsellor Ahitophel; and the traitor afterwards hanged himself, touched with remorse at the treachery and ingratitude of which he had been guilty.

To this flagrant act of treason the Hebrew prince alludes in more than a single passage.

Oh ! that I had wings like a dove ; for then would I flee away, and be at rest. Lo, then would I get me away far off, and remain in the wilderness—It is not an open enemy, that hath done me this dishonour ; for then I could have borne it. Neither was it mine adversary, that did magnify himself against me ; for then, peradventure, I would have hid myself from him : but it was even thou, my companion, my guide, and mine own familiar friend. We took sweet counsel together, and walked in the house of God as friends—He laid his hands upon such as be at peace with him, and he brake his covenant. The words of his mouth were softer than butter, having war in his heart ; his words were smother than oil, and yet be they very swords.¹

Yea, even mine own familiar friend, whom I trusted, who did also eat of my bread, hath laid great wait for me.²

But, though Ahitophel be here primarily intended, every person must perceive, how accurately in his character is delineated the perfidy of Judas. Nor is this a mere accidental resemblance : that the one was a type of the other, and consequently David of Christ, cannot be doubted, because our Lord expressly applies the latter of the above-cited passages to Judas.³ This is further evident from the decision of the Apostles, who refer to Judas what David spoke primarily of Ahitophel. *This*

¹ Psalm lv. 6, 7, 12—14, 20, 21.

² Psalm xli. 9.

³ John xiii. 18. Bible with Marg. Ref.

Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas—Let his habitation be desolate, and let no man dwell therein : and his bishoprick let another take.^r

2. As the character of David is typical of the humiliation and sufferings of Christ ; so, in the peaceable and splendid reign of Solomon, the glorious and heavenly kingdom of the Messiah is figuratively delineated. The magnificent temple built by that prince is only a faint representation of the celestial mansion built without hands, prepared for all such as love God. Till his reign, the ancient tabernacle, expressive of a wandering and unsettled life, remained in use. David sought to build a permanent place of worship for God : but his request was not granted. That honour was reserved to grace the peaceful age of Solomon.

In a similar manner, the Christian views this world as one grand tabernacle, beautiful indeed, yet not destined for perpetuity. He looks forward with the eye of faith towards a heavenly city, a glorious everlasting temple, whose maker and builder is God. Christ himself, in the days of his pilgrimage, had no fixed abode ; nor has he left a permanent place of worship to his disciples. Conformed to their Lord and Master in his sufferings, like him they consider this world only as the land of their sojourning. But, in a short time, the transient tabernacle of sublunary devotion will give

^r Acts i. 16, 20.

place to the glorious and eternal temple, whose foundations are in the holy hill of the heavenly Zion. The reign of the true Solomon will commence, nor will its lustre ever suffer an eclipse; but the righteous shall rejoice in his presence, and their souls shall live for ever and ever.

XII. Such is the connection between the three dispensations; which may be traced through a long series of typical characters, and which may be discovered amidst all the obscurity of ritual observances.

Wonderful are the counsels of God, and marvellous are the workings of his Providence. The shadows are now passed away, and the day-spring from on high hath visited us. The light diffused by the Sun of Righteousness enables us to perceive, that the whole both of Patriarchism and of the Law centres with a fatal exactness in one point. Figures and types have been displayed at different periods, during the space of four thousand years; princes, prophets, and ceremonies, all tend the same way, and form a magnificent train preceding the Messiah towards that second temple, the glory of which was to surpass the glory of the first. Another procession, headed by the victorious Lamb, and conducted by the Apostles and Martyrs, presses forward towards the same place of rest. Multitudes from all nations and all countries swell the procession. Its numbers increase, as it advances; and will continue increasing, till time itself shall be no more.

What a glorious subject of contemplation for

the Christian ! How much does this scene eclipse the boasted splendor of a Roman triumph ! Imagine that you behold an immense army, slowly advancing towards the imperial city, the New Jerusalem. First in order march the Patriarchs, the Prophets, and all the faithful of the Jewish church. Next comes the mighty Conqueror himself ; his garments dyed in his own blood, and his sword girt upon his thigh, dragging at his chariot-wheels his reluctant enemies. Lastly, behold an innumerable crowd, led on by the holy Apostles, and preceded by the noble army of Martyrs, chanting with one voice the praises of the Almighty WORD of God. At length the gorgeous portals of heaven rise full in their view, and with transports of exultation, they exclaim, *Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in.* The angels, astonished that such a strain of joy should ascend from the earth, long the abode of sin and misery, reply, *Who is this King of glory ?* The redeemed answer with triumph, *It is the Lord, strong and mighty, even the Lord mighty in battle ; he is the King of glory.*¹ The gates are now thrown open, and the triumph of the Church commences. The faithful spouse is united to her Redeemer, never more to be separated from him ; never more to be exposed to danger, trouble, and persecution. Angels chant the epithalamium ; and the Almighty

¹ See Bp. Horne's Comment. on Psalm xxiv.

Father looks on well pleased to see the glory of his only begotten.¹

— The result of the whole is, that the very Gospel, which is now received by the Christian Church, was in reality preached alike both to the ancient Church of the Patriarchs and to the intermediate Church of Israel. Veiled indeed it was beneath the types and shadows of the two preparative dispensations : but it still proposed to lost mankind the same offer of redemption and the same doctrine of a mediator. From the creation of the world, to the day of its final dissolution, one mode only of salvation has been revealed ; and the everlasting happiness both of Jew and of Gentile is equally built upon the perfect obedience and the meritorious sacrifice of the Son of God.

All dependence then upon our own righteousness we utterly disclaim : for we know, alas ! by bitter experience, that we can do no good thing. We presume not to demand salvation as a debt : but we rely entirely upon the worthiness of him, who hath promised, that he will not suffer the gates of hell to prevail against his church. Here the Christian rests in the full assurance of hope ; an assurance depending upon God's oath, and built upon his omnipotence.² When this oath can fail, and when this omnipotence can be subverted ;

¹ The reader would do well to study an excellent work by the late Rev. W. Jones, entitled, *Lectures on the figurative language of Holy Scripture*.

² Heb. vi. 16.

then, and not till then, will the joyful confidence of the believer be shaken.

Meanwhile, his grateful heart labours to bring forth fruits, in some small degree at least, worthy of his free and unbought justification. Hath God, through Christ, done all for him, and shall he not strive to make the smallest return? His soul revolts from the very idea of such base ingratitude; the remembrance of benefits conferred is a constant spur to his industry; and his daily lamentation is, that he, who hath received so much, should repay so little. Respecting futurity he has no lasting anxiety; he trusts that all things work together for his good; and his flesh rests in hope, notwithstanding his ignorance of the peculiar manner of spiritual existence.

The secret things belong to the Lord our God; but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this Law.¹

¹ Deut. xxix. 29.

SECT. IV.

THE CONNECTION OF THE THREE DISPENSA-
TIONS BY MEANS OF PROPHECY.

CHAP. I.

PROPHECIES, WHICH DEFINE THE FAMILY OF
THE MESSIAH.

As the kingdom of Christ is represented under the types and ceremonies of Patriarchism and of the Law, so is it likewise foretold in various oracles delivered of old through the inspiration of the Blessed Spirit.

Respecting the evidence which prophecy affords to the divine origin of the Christian dispensation, we may observe, that the first predictions contained in the Hebrew Scriptures, relative to the appearance of a future mighty Deliverer, are doubtless in some measure obscure as well as

general: but, afterwards, as the stream of time rolls on, they gradually become more and more distinct and express and particular. If however, viewing them collectively from the earliest to the latest period, we would arrange them in separate classes, we shall find, that they minutely specify the family, from which the Saviour was destined to be born; describe with wonderful accuracy the office and character, which he was predetermined to sustain; and declare, that the dispensation promulgated by Moses should be superseded by another more spiritual dispensation, which events have proved to be the Gospel of Christ.

The honour of giving birth to the Messiah is, in the earlier prophecies, left open to the whole race of mankind; but, in the later ones, it is more and more contracted, till at length it is limited to one particular family. This continual accession of light, from the beginning of the world to the manifestation of the Messiah, is very commonly, though very beautifully, compared to the gradual opening of the morning. The first faint glimmerings of twilight serve only to render the retiring darkness yet more visible: soon, however, the gloom disperses, and the vivid tints of red diffused over the East announce the near approach of the orb of day: till, at length, every object gleams with the full lustre of the morning.

I. The earliest promise of the Messiah is made at the earliest period, when a Redeemer was necessary.

As soon as our first parents had transgressed the

commandment of God, and by their disobedience had brought sin and death into the world ; in the midst of just severity, the Almighty did not forget mercy, but infused the balm of comfort into their souls even in the denunciation of punishment. A difference is distinctly marked between the seduced and the seducer. While the former have the sentence of death passed upon them, the latter is — cursed above all cattle and above every beast of the field. This curse too is not mitigated by any softening circumstances ; it is absolute and unconditional. But the other party is comforted by a promise, that the seed of the woman should bruise the head of the serpent, though it might bruise his heel.

The absurdity of interpreting the Prophecy literally is manifest from this consideration. The promise is designed to comfort our first parents under their affliction, by shewing them, that sooner — or later their enemy should meet with the punishment due to his malice, from the hand of one, peculiarly styled *the Seed of the woman*. But it is not very easy to conceive, what great comfort there is for the loss of Paradise, in being told, that there should be constant enmity between the posterity of the woman and the whole race of serpents ; and that, although such reptiles would be apt to bite men upon the heel, yet that men would not fail to avenge themselves by bruising their heads.

We must, therefore, adopt the Christian explanation, as the most and indeed the only rational one, which the passage will admit. Though the

infernial serpent may be allowed, through the instrumentality of his agents, to bruise the heel or mortal part of an illustrious character to be born hereafter of woman alone without the coöperation of man: yet that divine personage shall attack not merely the extremities of the serpent's kingdom, but shall completely destroy his power; a circumstance expressed by the natural metaphor of bruising his head.

II. As the first prophecy, which relates to the Messiah, opens at the beginning of the old world; so is the second delivered immediately after the flood, and in the infancy of the new world.

*Blessed be Jehovah, the God of Shem! God shall enlarge Japhet, and shall dwell in the tents of Shem.*¹

This prediction was accomplished, partly by the visible manifestation of God in the Shechinah between the Cherubim in the tabernacle; and partly by the ministry of the second person of the Holy Trinity among the Jews, the descendants of Shem.

I may observe, that it contains the earliest limitation of the promise to a particular family. The house of Shem is specified to the exclusion of the other two great patriarchal houses.

III. When the children of Shem were multiplied upon the face of the earth, and when in common with the other descendants of Noah they

¹ Gen. ix. 26, 27.

had lapsed into idolatry, a further limitation of the promise became necessary.¹

God therefore called Abraham from among the apostate fire-worshippers of Chaldea; and, by a frequent intercourse with him, in a supernatural manner, both proved his faith, and prevented him from degenerating into the corruptions of the surrounding nations. To this Patriarch God foretold, that in his seed should all nations of the earth be blessed.² So glorious a reward did his steady faith in the wisdom of God procure to him. *He believed in the Lord, and it was counted unto him for righteousness.*³

It will not be improper to take this opportunity of stating, how powerfully the separation of the Israelites from the rest of mankind has contributed to strengthen the evidence of divine revelation.

If we suppose, that an unrestrained intercourse had been permitted between the Israelites and their neighbours; on such a supposition, they would soon have lost all knowledge of the only true God, and would have sunk into the base worship of the Canaanites. Along with this knowledge, the history of their own origin would have been forgotten, as was notoriously the case with the most celebrated nations of antiquity. Beyond a certain period in the annals of all profane authors, every thing is obscure, fabulous, and uncertain; so that, although there may be a con-

¹ Josh. xxiv. 2, 3.

² Gen. xii. 3. xxii. 18.

³ Gen. xv. 6.

—siderable mixture of truth in the legends of the poets, yet it is so blended and incorporated with misrepresentation and error, that it is difficult to separate the one from the other.

Now, had the Jews lost the knowledge of their origin; along with it must have been lost all satisfactory recollection of the promise made to Adam, Shem, and Abraham, respecting the Messiah: and, if they had been confounded with the Gentiles; their prophets could have *claimed* no greater degree of attention than the Heathen oracles, however true might be the predictions which they delivered. The reason of this is obvious: had the Jews been exactly in the same state of darkness with the Gentiles; though their prophets might really have had a divine commission, yet *we* could never have been certain that that was the case. Profane authors frequently mention the accomplishment of prophecies, said to be dictated by their false deities; and yet the credibility of them is never allowed to be sufficiently established. Consequently, if true prophets had been mingled with false ones; their predictions would have descended to us with a very unsatisfactory degree of authenticity, and might even have been entirely overlooked amidst a multitude of Heathen absurdities. It appears then, that, if the Jews had not been separated from the rest of the world, all that part of the proof of Christianity, which depends upon prophecy, would have been untenable.

Doubtless, the Almighty, at the time when he

revealed our religion, might also have revealed afresh the promises, which he had formerly made to the Patriarchs; but this would not have been equivalent to prophecy. And since, even now, though Christianity offers itself to mankind illuminated with such a constellation of predictions, infidelity is still very forward to charge it with being an imposture: what would have been the triumph of the sceptic, had the Apostles allowed, that no prophecies were extant even by tradition; but at the same time declared, that God had revealed to them certain promises long since made to the fathers of the human race, and long since forgotten by their posterity? Would it not have been much more satisfactory, that Christianity, like Judaism, should have been preached without any pretensions to the evidence of prophecy, than have rested part of the proof of its authenticity upon such prophecy as this? Mohammed, or any other impostor, had he been so disposed, might easily have produced whole volumes of this kind of prophecy.¹

IV. The Patriarch Abraham having two sons, Isaac and Ismael, one by a free-woman, and the other by a slave, God was pleased to make another limitation of the promised Seed, by which Ismael was excluded. Yet, excluded as he was, the piety of Abraham procured for him also favour before God; and it was predicted, that he too should become a great nation.

¹ See this argument excellently pursued by Bp. Stillingfleet. Orig. Sacr. book ii. c. 1. § 11. p. 123, 124. Oxon.

The promise was renewed to Isaac in the very same terms in which it had been already made to Abraham : *In thy seed shall all nations of the earth be blessed.*¹

V. The same circumstance of having two sons happened also to Isaac ; and the promise of the Messiah became yet more confined and particular.

So accurate and consistent is the word of God with itself, and so careful is the inspired penman to prevent even the least possibility of error ; that now, for the third time, the promise is vouchsafed to Jacob, in the self-same form in which it had formerly been to his father and his grandfather : *In thee, and in thy seed, shall all the families of the earth be blessed.*²

VI. The next limitation of the promise was made to Judah ; God speaking through the mouth of his father Jacob, as he lay upon his death-bed.

I conceive, that, by adopting an excellent reading of the Samaritan Pentateuch, the sacred oracle ought to be exhibited in the following terms.

*The sceptre shall not depart from Judah, nor the Lawgiver from the midst of his banners ; until he, whose it is, shall come : and unto him shall be the gathering of the nations.*³

In this celebrated prophecy, *the sceptre*, if I mistake not, is the sceptre of the Hebrew theocracy : and *the Lawgiver* is the divine monarch, who wields that sceptre. Now it is here predicted, that such a sceptre, which originally was com-

¹ Gen. xxvi. 4.

² Gen. xxviii. 14.

³ Gen. xlix. 10.

mon to Judah with all the other tribes, shall not depart from *him*, though it might and did depart from *them*; until the person shall come, to whom of right it belongs. Hence it will follow of course, that, when that person *does* come, the sceptre will at the same time depart from Judah.

The person however in question is unanimously confessed, both by Jews and by Christians, to be the Messiah. But the sceptre, which is declared to belong of right to *him*, is the theocratic sceptre of *Jehovah*. Christ therefore is that Jehovah, who was the special God of the Israelites: that is to say, Christ is that anthropomorphic Angel of Jehovah; whom Jacob and Hosea unite in pronouncing, to be Jehovah himself, and as such to be the family God of Abraham and of Isaac.¹

His *coming*, according to the general meaning of the term, is his ministerial coming: and, synchronically with this his advent, the theocratic sceptre was to depart from Judah; in whose tribe it had, until now, remained without any interruption. Accordingly, when the Word came unto his own, and when his own received him not; *their* formal and obstinate rejection of the divine Lawgiver constrained him to withdraw from them his theocratic sceptre. Henceforth therefore the Hebrews of the house of Judah ceased to be his peculiar people, as the Hebrews of the ten tribes had already ceased to stand in that relation to him. The sceptre departed from Judah: the Lawgiver, to whom it

¹ Gen. xlviii. 15, 16. Hos. xii. 2—5.

rightly belonged, resumed it: and the rod of divine authority was now extended over another race, which had long been alienated from the primeval covenant.

At this precise time, as the prophecy goes on to teach us, the Gentiles are to be gathered to the rejected Lawgiver of Israel: and, agreeably to the prediction, within a few years after the death of Christ, after the Gospel as a final effort had been first preached at Jerusalem, the benighted heathens began to be gathered into the spiritual kingdom of the Messiah.

VII. We now come to the last limitation of the promised Seed to the family of David, which belonged to the tribe of Judah.

The passage, in which this promised limitation is generally supposed to have been conveyed to the pious king, is in the seventh chapter of the second book of Samuel; and it shall be given at large, on account of some difficulties which are contained in it, according to our present translation.

Now, therefore, so shalt thou say to my servant David, Thus saith the Lord of hosts, I took thee from the sheep-cote, from following the sheep, to be ruler over my people, over Israel. And I was with thee, whithersoever thou wentest, and have cut off thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness

afflict them any more, as before time, and as since the time, that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee, that he will make thee an house. And, when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

To explain this difficult prophecy, I shall avail myself of the observations of a late eminent Biblical Critic.¹

The New Testament begins with asserting, that Jesus Christ was the son of David, the son of Abraham. Every one knows, that Christ was born a Jew, and consequently descended from Jacob, the grandson of Abraham; and we all know, that the promise given to Abraham, concerning the Messiah, is recorded in Gen. xxii. 18. But it is remarkable, that no such promise is recorded to have been made to David, at least in our translation. The

¹ Dr. Kennicott.

record of this promise, if written at all, must have been written in this chapter, (2 Sam. vii.) in the message from God by Nathan to David. The wrong translation of the tenth and fourteenth verses, in a part of Scripture so very interesting, has been artfully laid hold of by the deistical Author of The Grounds and Reasons of the Christian Religion, who pretends to demonstrate, that the promise of a Messiah could not be here recorded. His reasons are three; first, because, in verse the tenth, the Prophet speaks of the future prosperity of the Jews, as to be afterwards fixed, and no more afflicted; which circumstances are totally repugnant to the fate of the Jews, as connected with the birth and death of Christ. Secondly, Because the son here promised was (ver. 13.) to build an house, which house, it is pretended, must mean the Temple of Solomon, and, of course, Solomon must be the son here promised. And thirdly, Because verse the fourteenth supposes, that this son might commit iniquity, which could not be supposed of the Messiah.

The first of these objections is founded on our wrong translation of verse the tenth, where the words should be expressed, as relating to the time past, or present. For the Prophet is there declaring, what great things God had already done for David and his people—that he had raised David from the sheepfold to the throne, and that he had planted the Israelites in a place of safety, at rest from all those enemies who had so often before afflicted them. That the words וַשְׁמַתִּי, and וַנְּטַעֲתִי,

may be rendered in the time past or present, is both clear from its being the most natural construction of the Hebrew, the words in question being in the preterite tense ; and it likewise is allowed by our translators, who here (ver. 11.) render וְהִנֵּחְתִּי, and have caused thee to rest, and also וְהִנֵּיךְ, and telleth. The translation therefore should run thus ; I took thee from the sheep-cote, and have made thee a great name—and I have appointed a place for my people Israel ; and have planted them, that they dwell in a place of their own, and move no more. Neither do the children of wickedness afflict them any more, as before and as since the time that I commanded judges to be over Israel ; and I have caused thee to rest from all thine enemies.

Objection the second is founded on a mistake in the sense. David indeed had proposed to build a house to God, which God did not admit. Yet, approving the piety of David's intention, God was pleased to reward it, by promising—that he would make an house for David ; which house to be thus erected by God was certainly not material or made of stones, but a spiritual house or family to be raised up for the honour of God and the salvation of mankind. And this house, which God would make, was to be built by David's seed ; and this seed was to be raised up after David slept with his fathers ; which words clearly exclude Solomon, who was set up and placed upon the throne before David was dead. This building also was to be erected by an everlasting king, whose kingdom was to be established for ever. Now, that this house was to be

set up, together with a kingdom, by the Messiah, is clear from Zech. vi. 12, 13. Behold the man, whose name is the BRANCH; he shall build the temple of the Lord. Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit, and rule upon his throne. Observe also the language of the New Testament; Ye are God's building—Know ye not, that ye are the temple of God? The temple of God is holy, which temple ye are. And St. Paul seems to have had his eye upon this very promise in Samuel, concerning a son to David, and of the house which he should build, when he says, (Heb. iii. 6.) Christ as a son over his own house, whose house are we.

The third objection also may be removed, by a more just translation of verse the fourteenth: for the Hebrew words do not properly signify what they are now made to speak. It is certain, that the principal word בהעותו is not the infinitive active of Kal, which would be בעותו; but העות from עוה is in Niphal, as הגלות from גלה. 'Tis also certain, that a verb, which in the active voice signifies to commit iniquity, may in the passive signify to suffer for iniquity: and hence it is, that nouns from such verbs sometimes signify iniquity, sometimes punishment. The grammatical signification being thus made clear, we are prepared for abolishing our translation, if he commit iniquity, and also for adopting the true one—even in his suffering for iniquity. The Messiah, who is thus the person possibly here spoken of, will be still more manifest, from the whole verse thus translated. I will be

his father, and he shall be my son: even *in his suffering for iniquity*, I shall chasten him with the rod of men, (with the rod due to men) and with the stripes of (due to) the children of Adam. *And this construction is well supported by Isaiah liii. 4, 5.* He hath carried our sorrows (i. e. the sorrows due to us, and which we must otherwise have suffered), he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.

There are no further limitations of the promised Seed, after the time of David; nor was it known from what particular member of his family the Messiah was destined to spring, till the event itself took place.

CHAP. II.

PROPHECIES RELATIVE TO THE OFFICE AND
CHARACTER OF THE MESSIAH, THE CALL
OF THE GENTILES, AND THE REJECTION OF
THE JEWS.

THE prophecies which have hitherto been considered, are rather declarative of the birth of the Messiah in some particular family, than descriptive of his office and character. The last does indeed briefly touch upon his sufferings: but the others merely foretell his manifestation and the conversion of the Gentiles to his religion. At the era of David, a new class commences: a greater degree of precision is adopted: and the picture of the promised Redeemer glows in the writings of the Hebrew bards with as vivid colours, as if it had been painted by an eye-witness. His death and sufferings are distinctly pointed out: his burial and glorification are each minutely described: and the conversion of the Gentiles is unreservedly predicted.

I. Many prophecies of this sort occur in the

book of Psalms, the whole of which indeed may well be viewed as an anticipated history of the future Messiah. A few of the most eminent of them shall now be noticed.

1. In the second Psalm we have a full description of Christ's victory over all the opposition, which the incensed rulers of this world could make to his religion.

Though imperial Rome raged to see its progress, and though the Jewish rulers took counsel together: still did the word of God prevail against both, until the heathen became the inheritance of Christ, and the uttermost parts of the earth were made his possession. This victory indeed was not achieved without a violent struggle: but, in the issue, both the Romans and the Jews paid dearly for their resistance. The dispersion of the latter, with the destruction of their capital city, soon followed their rejection of Christ: and, as for the former, the most brittle earthen ware could not be more completely dashed in pieces by the blow of an iron rod, than was the widely extended empire of Rome by the violent incursions of the Goths.

I take it however, that as yet we have beheld only the inchoate completion of the prophecy. In the fulness of time, the Gospel of Christ will prevail over all opposition, and every gentile tribe will become subject to his spiritual kingdom. But neither will this be accomplished without a severe struggle; a struggle however, which, like that of the apostolic ages, will terminate in a complete victory. Fierce as may be the rage of the Anti-

christian faction; bitter as may be their enmity against the Redeemer; and subtle as may be their counsels of extermination: at the close of that now rapidly evolving period so fully described by the voice of prophecy, all their designs of evil shall prove abortive, and themselves shall be overwhelmed with sudden destruction.

He, that sitteth in the heavens, shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled yea but a little. Blessed are all they, that put their trust in him!

2. Here we may behold the triumphant Seed of the woman bruising the head of the infernal serpent and dislodging him from every quarter of his usurped dominion: in another prophecy from the same book, we may view the serpent bruising his heel and for a season apparently victorious; while yet, by the all-wise providence of God, this very circumstance is the mean through which the Messiah finally prevails over his enemy.

The twenty second Psalm exhibits our Saviour in the day of his passion, expiring on the cross and surrounded by his enemies. It opens with the precise words, which he used at that dreadful moment; *My God, my God, why hast thou forsaken me*: it describes, with wonderful exactness, the malignant taunts of the Jews: and it at once sets forth the special mode of his death and the peculiar circumstances which attended it.

Why art thou so far from helping me and from the words of my complaint? I am a worm, and no man; a reproach of men, and despised of the people. All they, that see me, laugh me to scorn: they shoot out the lip, they shake the head. He trusted on the Lord, that he would deliver him: let him deliver him, seeing he delighted in him. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws: thou hast brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture.

Yet, notwithstanding this humiliation, the divine speaker confidently anticipates his future triumph; and looks forward to the day when the converted Gentiles should own his power, and should be brought within the pale of his Church.

The meek shall eat and be satisfied: they shall praise the Lord, that seek him: their heart shall

live for ever. All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations. All they, that be fat upon earth, shall eat and worship: all they, that go down to the dust, shall bow before him; and none can keep alive his own soul. A seed shall serve him: it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.¹

3. I shall now adduce a passage from the fortieth Psalm, which explicitly declares, that, after the manifestation of Christ in the flesh, the sacrifices and ordinances of the Law were no longer acceptable to God: and, as this same passage has been cited by St. Paul, we have the benefit of his own inspired commentary upon it.

The Law, having a shadow of good things to come and not the very image of the things, can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not pos-

¹ The twenty second Psalm is referred to the Messiah in the Mishna Tehillim and the Talmud of the Sanhedrim. See Huet. Dem. Evan. prop. vii. and Bp. Horseley in loc.

*sible, that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith : Sacrifice and burnt-offering thou wouldest not, but a body hast thou prepared me ; in burnt-offerings and sacrifices for sin thou hast no pleasure. Then said I, Lo ! I come (in the volume of the book it is written of me) to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.*¹

From this passage, and indeed from the general tenor of all St. Paul's writings, it appears most —
—decidedly, that the object of the Levitical sacrifices —
—and the design of Christ's meritorious passion —
—were the same : for the allusions of the apostle to the ordinances of the Law are so numerous, and his illustrations of them are so pointed, that it is nugatory to seek for any other satisfactory conclusion. Now the Levitical sacrifices were undoubtedly piacular. Therefore that passion of our Lord, which they are declared to shadow out ; that passion, which in due time completely superseded them ; that passion, which was able to take away sin, while they being merely typical were unable to take it away : that passion of our Lord must itself be piacular also. Unless we draw this conclusion, there is neither cogency nor coherence in St. Paul's reasoning : for, according to any other view of the subject, he will argue from one matter

¹ Heb. x. 1—10.

to another matter, while yet between these two matters there exists no mutual similitude or correspondence. If to profit by the *example* of our Saviour be the *sole* end of the Gospel dispensation, it will not be easy to discover any circumstantial resemblance between his death upon the cross and that of the victims before the altar. *They* were undoubtedly slain to avert the wrath of God from the Church of Israel and to make atonement for the sins of the people. But St. Paul asserts, that they were altogether unable to produce any such effects; and teaches us to look to the death of Christ, as that by which alone those effects *could* be produced. *Christ* therefore, unless the whole harmony of Scripture be destroyed, and unless the apostolic reasoning be made perfectly inconclusive, must, by his precious bloodshedding, have appeased the anger of the Almighty; and must thus have procured for his faithful disciples those great and endless benefits, which the Levitical sacrifices were but typically *said* to procure. In short, the sacrifice of Christ is described by St. Paul, as being of the same nature with the sacrifice of animal-victims under the Law. If then, as the Socinians would persuade us, the sacrifice of Christ was nothing more than his falling a sacrifice to his opinions; we shall be reduced to the strange absurdity of placing the animal-victims under the Law in the same predicament.¹

¹ In connection with these remarks, I may properly cite a very extraordinary passage, which Justin Martyr asserts to

II. Though the various books of the Old Testament are the work of so many different writers, yet it was the same Spirit, that gave utterance to them all. Hence arises their exact mutual agreement, notwithstanding the different periods of time, at which they were composed. Among the inspired penmen we meet with no jarring and contradiction, no alterations and corrections of the earlier authors by their successors, as is constantly the case, where *human* learning alone is concerned.

This will appear by comparing the passages already adduced with the following extracts from the writings of Isaiah.

1. I shall begin with citing a prophecy, which is built upon the earliest promise made to our first parents; a prophecy therefore, which may be viewed as explaining the character of him who was announced as the special Seed of the woman.

*Unto us a child is born, unto us a son is given :
and the government shall be upon his shoulder :
and his name shall be called Wonderful, Counsellor,
The mighty God, The father of the everlasting
age, The prince of peace. Of the increase of his
government and peace there shall be no end, upon*

† have been erased by the Jews from the Book of Ezra. Καὶ εἶπεν Ἐσδρας τῷ λαῷ, Τοῦτο το Πάσχα ὁ σωτὴρ ἡμῶν, καὶ ἡ καταφυγὴ ἡμῶν· καὶ εἰν διανοηθῆτε, καὶ ἀναβῆ ὑμῶν ἐπὶ τὴν καρδίαν, ὅτι μελλομέν αὐτὸν ταπεινῶν ἐν σημείῳ, καὶ μετὰ ταῦτα ἐλπισώμεν ἐπ' αὐτὸν, οὐ μὴ ἐρημώθῃ ὁ τόπος οὗτος εἰς τὸν ἅπαντα χρόνον· λέγει ὁ Θεὸς τῶν δυναμειῶν, Ἐὰν δὲ μὴ πιστεύσῃτε αὐτῷ, μὴδὲ εἰσακουσῇτε τοῦ κηρυγματος αὐτοῦ, ἐσεσθε ἐπιχάρμα τοῖς ἔθνεσι. Dial. cum Tryph. p. 232.

the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth, even for ever.^{*}

A child is here foretold with certain very wonderful characteristics, who was destined to sit upon the throne of his father David and to establish an everlasting kingdom. That the Messiah is meant by this child, is fully acknowledged by the Jews: and it is worthy of observation, that, as the prophet styles him *the mighty God*; so, in the Targum of Jonathan, the things predicted of him are ascribed to the Mimra or Divine Word. The more ancient Hebrews therefore expected, that their Messiah would be that personage, who is denominated *the Word* or *Messenger of Jehovah*, and who throughout the Old Testament is spoken of as being in some mysterious manner the true God even Jehovah himself.

Such being the case, our Saviour is pronounced in the New Testament to be *the Word that was with God in the beginning*, and *the Word that was God*: the kingdom of his father David is solemnly claimed for him: and the appellation of *Child* is studiously as it were given to him, that he might be identified with the child foretold by Isaiah. Nor is this name merely bestowed upon him during his infancy: it is applied to him even after his death, as a special name of office. Speaking of the conspiracy formed against him by the rulers, the apostles say; *Of a truth, against thy holy*

^{*} Isaiah ix. 6, 7.

child *Jesus*, whom thou hast anointed, both *Herod* and *Pontius Pilate*, with the *Gentiles* and the people of *Israel*, were gathered together : and they use the same title, when praying to the Father, that signs and wonders may be done by the name of his holy child *Jesus*,

2. Prophecy has largely borrowed its figured language from the ancient hieroglyphical system, in which ideas are conveyed to the mind by the delineation of certain corresponding objects or figures. Hence, as a rod is an emblem of regal authority, and as a branch springing from a stock shadows out a descendant from the ancestor represented by that stock ; Christ, in his two-fold character of the theocratic king of Judah and the son of the royal David, is frequently, in the writings of the Hebrew prophets, described by these two symbols.

*There shall come forth a ROD out of the stem of Jesse, and a BRANCH shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord ; and shall make him of quick understanding in the fear of the Lord. And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears—And in that day there shall be a root of Jesse, which shall stand for an ensign of the people, and to it shall the Gentiles seek ; and his rest shall be glorious—and he shall set up an ensign for the nations.*¹

¹ Isaiah xi. 1—3, 10, 12. This symbolical branch is expressly said by the Chaldee Paraphrast to be the Messiah.

Thus speaketh the Lord of hosts, saying, Behold the man, whose name is the BRANCH: and he shall grow up out of his place, and he shall build the temple of the Lord—and he shall bear the glory, and shall sit, and rule upon his throne; and he shall be a priest upon his throne.¹

If now we turn to the New Testament, in which these prophecies receive their completion, we shall see how exactly they are fulfilled in the person of Christ.

Isaiah had foretold, that the Spirit of the Lord should rest upon him: the evangelist relates, that the Holy Ghost descended upon him in a bodily shape like a dove.² The prophet describes him, as *not judging after the sight of his eyes, neither reproofing after the hearing of his ears*; expressions, which apparently signify, that he would not act according to the dictates of mere human wisdom, but that his doctrine would be equally above and unlike that of men: the writers of the four gospels throughout exhibit him as sustaining this precise character; and, if we seek for a special exemplification of it, we may turn to his sermon upon the mount, which contains precepts so contrary to human opinions and so mortifying to human pride, that he might well be said, not to judge after the sight of his eyes, nor to reprove after the hearing of his ears. Isaiah foretells, that he shall stand for an ensign of the people, and that to him the Gentiles shall seek: the whole New

¹ Zech. vi. 12, 13.

² Luke iii. 22.

Testament sets forth the admission of the heathen world into the Church ; most warmly is it urged in the writings of St. Paul, to whom the task of evangelizing the Pagans was specially committed ; and our Lord himself expressly commands his apostles and their successors, that they should *go and teach ALL nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*¹

3. The next prophecy, which I shall adduce, describes with much exactness the character and office of Christ as the beneficent Saviour of mankind : and we are left in no doubt with regard to its proper application, because our Lord has specially directed us to refer it to himself.²

*The Spirit of the Lord is upon me ; because the Lord hath anointed me to preach good tidings unto the meek ; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound ; to proclaim the acceptable year of the Lord, and the day of vengeance of our God ; to comfort all that mourn—Strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine-dressers—Their seed shall be known among the Gentiles, and their offspring among the people : all that see them shall acknowledge them, that they are the seed which the Lord hath blessed—The Lord God will cause righteousness and praise to spring forth before all the nations.*³

¹ Matt. xxviii. 19.

² Luke iv. 17.

³ Isaiah lxi. 1, 2, 5, 9, 11.

The latter part of this prediction speaks of the call of the Gentiles and the final conversion of the Jews. We ourselves are standing proofs of the truth of the first of these promises ; and, as for the second, we must piously hope and believe, that God will accomplish it likewise in his own good time.

4. But perhaps one of the most particular prophecies, respecting the admission of the Gentiles and the exclusion of the Jews, is contained in the sixty-fifth chapter of this truly evangelical Prophet.

I am sought of them, that asked not for me ; I am found of them, that sought me not. I said, Behold me, behold me, unto a nation that was not called by my name. I have spread out my hands all the day unto a rebellious people, which walked in a way not good after their own thoughts—which say, Stand by thyself, come not near to me, for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day—Behold my servants shall eat, but ye shall be hungry ; behold my servants shall drink, but ye shall be thirsty ; behold my servants shall rejoice, but ye shall be ashamed ; behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and howl for vexation of spirit ; and ye shall leave your name for a curse unto my chosen.¹

¹ Isaiah lxxv. 1, 2, 5, 13—15.

Such is the accuracy, with which the spiritual pride of the Jews during our Saviour's ministry, and their supercilious contempt of the Gentiles, is described. With equal exactness is their situation delineated, ever since they incurred the heinous guilt of crucifying the Lord of life. From that time to this, their name has been almost literally a curse over the whole earth.

5. Isaiah dwells so continually on the call of the heathens, that to recite all his prophecies relative to that great event would be nearly to recite the whole volume. I cannot however forbear adducing one more to the same purpose, in which Christ himself is the speaker: because it seems particularly to relate to Europe.

Listen, O ye isles, unto me; and hearken, ye people, from far—I have laboured in vain, I have spent my strength for nought and in vain; yet surely my judgment is with the Lord, and my work with my God. And now, saith the Lord, that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing, that thou shouldst be my servant to raise up the tribes of Jacob and to restore the preserved of Israel: I will also give thee a light for the Gentiles, that thou mayest be my salvation unto the end of the earth.'

¹ Isaiah xlix. 1, 4—6.

The Prophet after this immediately proceeds to delineate the character of Christ.

*Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers: Kings shall see, and arise: princes also shall worship.*¹

Isaiah, with a view to prevent any misapplication of these prophecies, describes the person, to whom they allude, with so much exactness, that all possibility of error is effectually precluded, except in those who obstinately shut their eyes against the truth. *I gave my back to the smiters, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting.*²

The whole of this was accurately accomplished in the person of Christ. *Pilate, therefore, took Jesus and scourged him; and when they had blindfolded him, they struck him on the face. And Herod, and his men of war, set him at nought, and mocked him, and arrayed him in a gorgeous robe; and some began to spit on him.*³

6. But the sufferings of the Lord are yet more copiously predicted by Isaiah in what may well be deemed the most remarkable of his prophecies.

He shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness: and, when we shall see him, there is no beauty, that we should desire him. He

¹ Isaiah xlix. 7.

² Isai. l. 6.

³ John xix. 1.

⁴ Luke xxii. 64.

⁵ Luke xxiii. 11.

⁶ Mark xiv. 65.

is despised and rejected of men ; a man of sorrows, and acquainted with grief—But he was wounded for our transgressions, he was bruised for our iniquities—He was oppressed, and he was afflicted, yet he opened not his mouth : he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment : and who shall declare his generation ?¹—He made his grave with the wicked and with the rich in his death ; because he had done no violence, neither was any deceit in his mouth.²

¹ I agree with Geier, that this expression cannot relate to the miraculous conception of our Lord, because דור signifies a generation of men living together at the same period, not a physical generation. Quapropter non est, ut cum quibusdam patribus, Athanasio, Justino, et Tertulliano, accipiamus hanc vocem de generatione Christi humana ex virgine. Geieri Mess. Mors, Sepult. et Resurr. At the same time, I think it much more probable, that דור should relate to the wickedness of the generation in which Christ lived, than to the spiritual generation of his children, because this seems to involve a sense, which the word is scarcely capable of bearing.

² Isaiah liii. 29. However unwilling the modern Jews may be to allow the relation of this prophecy to Christ, such was the universal opinion of antiquity. Chaldæum (*paraphrasten*) si inspiciat Judæus, videbit hæc ejus expressa verba ad Esa. lii. 13. **דא יצלה עבדי משיחא** ecce prospere aget servus meus Messias : item ad cap. liii. 10. **יחזון במלכות משיחא** intuebuntur regnum Messiae ; quæ ipsa Targumi verba, ne tanquam per allegoriam dicta interpretetur Abarbenel, satis cavet L'Empereur. Rabbinos veteres, quorum apud nos exigua adeo copia, allegare supersedeo ; sufficiat id factum jam esse a Galatino, lib. viii. art. C.V. cap. 15. Sufficiat insuper hanc antiquorum mentem non diffiteri recentiores ; audi Alscichum ; **דל פה**

No person, who reads this, can avoid seeing almost every circumstance in the history of Christ specified with as much accuracy as if the writer had been an historian, instead of a prophet. The scornful question of the Jews, *Can any good come out of Galilee*; the rejection of the Messiah by his own citizens, because, as they thought, he was the son of the carpenter; and the general infidelity of the whole Jewish nation, simply because he did not come arrayed in the majesty of empire, and the terror of authority: were all distinctly enumerated several centuries before the event. Thus also, the particulars of his death and sufferings; his being led from prison and judgment; and the meekness of his deportment during his trial; are all mentioned in a book, written during the establishment of the Law of Moses. Even the singular difference, between his ignominious death and his honourable interment, is not forgotten in this wonderful detail.

Here, however, according to the reading of the present Hebrew text, there is some difficulty; for the solution of which I must again have recourse

וקבלו כ"י i. e. Rabbihi nostri uno ore confirmant: על מלך משיח ידבר traduntque de rege Messia prophetam loqui. *Geieri Mess. Mors, Sepult. et Resurr.* In order to elude the force of such prophecies, the Jews have invented the fable of a double Messiah. The first they style *the son of Joseph*, and believe that he will appear in a depressed condition; the second they style *the son of David*, and believe that he will appear as a triumphant prince. Thus the Targum on Cant. iv. 5. *Two are thy Redeemers; Messiah the son of David, and Messiah the son of Ephraim.*

to the same eminent Critic, to whom I have been already indebted.

All the strange perplexity of commentators, in labouring to make sense of the words at present, and the remarkable want of success in their variety of attempts towards it, affords the justest grounds to suspect, that there is some mistake in the present Hebrew. And I humbly apprehend, the whole difficulty is owing to this, that the words קברו and במתיו have changed places. I must next observe, that the first verb in this verse should probably be rendered passively, in analogy to the verbs preceding; for after the words, he was oppressed, he was afflicted, he was brought, he was taken, he was cut off, should not יתן be rendered, and he was put, or placed? It certainly may be so rendered; and I only desire leave to translate here, as the very same word, consisting of exactly the same letters, is now translated properly in 2 Sam. xviii. 9. And Absalom's head caught hold of the oak,¹ and he was taken up between the heaven and the earth. I presume, that every Christian reader will be agreeably surprised now, at seeing the words (with this exchange) expressed in their regular translation. And he was taken up² with wicked men in his death; and with a rich man in his sepulchre. Since the preceding parts of the prophecy speak so indisputably of the sufferings and death of the

¹ Heb. יתן, Gr. lxx. και εκρεμασθη.

² Εκρεμασθη, suspensus fuit.

Messiah ; these words seem evidently meant, as descriptive of the Messiah's being put to death, in company with wicked men, and making his grave or sepulchre (not with rich men, but) with one rich man.—

As to the Hebrew context of these words, I readily submit to men of learning, whether, at the close of so circumstantial a prophecy concerning the Messiah, the mention of his death and burial, in the same verse with the mention of wicked men and one rich man, do not almost compel the reader to refer to the two thieves, as the wicked men, with whom he ignominiously died ; and to refer to the rich Joseph of Arimathea, as the rich man, in whose sepulchre he was honourably buried.¹

¹ Kennicott's Hist. of the Heb. Text, second period. p. 371—373. Geier explains this difficulty in the following manner: *Mens igitur prophetæ simplex erit hæc: Et dedit (nempe pater percutiens, ver. 5, et 10; vel ipse Messias propter populi mei scelera percussus, ver. 8; vel impersonaliter, datum est, juxta versionem Genevensensem et Belgicam) sepulchrum ejus in morte ejus (seu postquam multiplici morte esset peremptus), cum impiis et cum divite; h. e. Messias non statim in cruce revixit, sed sepeliri prius debuit, et quidem eodem, cum impiis latronibus secum crucifixis, tempore, eodemque prout Judæi intendebant, sepulturæ genere, imo sepultus etiam est eodem cum impiis loco, quippe non solum in terra S. prope Hierosolymam cum impiis terræ ac civitatis sanctæ incolis, impie eum crucifigentibus, sed et cum vel non procul ab impiis seu facinorosis, in loco Calvariæ, (cui vicinus erat hortus) sepeliri solitis, passus est se tumulari. Sepultus tamen cum impiis est eo modo, ut non ignominiosa vel asini sepultura, prout optassent quidem Judæi, fuerit affectus, sed splendida ac nobili, a divite scil. senatore in suum delatus monumentum, a divite*

7. We read in the Gospels, that Christ was preceded by a very remarkable character, who announced his speedy manifestation, and who discharged towards him the office of a herald or har-binger. He appeared, we are told, in the wilderness : his raiment was of camel's hair : his meat was locusts and wild honey : and the purport of his preaching was, *Repent ye, for the kingdom of heaven is at hand.*

This personage was not left unnoticed by Isaiah. *Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem ; and cry unto her, that her warfare is accomplished, that her iniquity is pardoned : for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a high-way for our God. Every valley shall be exalted, and every mountain and hill shall be made low ; and the crooked shall be made straight, and the rough places plain : and the glory of Jehovah*

Nicodemo instar divitis sumptuose compositus, ut ibi cum divite etiam maneret, nisi resurgendum fuisset huic splendido victori. Facit huc glossa Du. D. Calixti dedit cum impiis vel apud impios, nempe in vicinia loci, ubi supplicium a sceleratis sumi solitum, sepulchrum ejus, et cum divite vel apud divitem, scil. in horto divitis Josephi in mortibus ejus. Item Ds. D. Danhaw : existimavit unusquisque, qui cum vidit supplicio cum sceleratis affectum, eodem quoque sepulchro cum sceleratis sepultum iri. At melius res cecidit, quia sepultus est cum divite, a quo honorifice conditus est in mortibus suis, hoc est, postquam mortuus fuit. GEIER. Mess. Mors, Sepult. et Resurr.

*shall be revealed, and all flesh shall see it together: for the mouth of Jehovah hath spoken it.*¹

Now we are specially taught by the evangelists, that the voice, here predicted as crying in the wilderness, was John the Baptist: and John himself bears the same testimony to his own character.² But John was assuredly the harbinger of the Messiah. Therefore the Messiah must be the person, whose advent is announced by the voice. From these premises then we are brought to the important conclusion, that the Messiah is very Jehovah. For the voice announces the speedy approach of Jehovah the God of Israel: and the Baptist, whom we are instructed to identify with the voice, announces the speedy approach of Christ. Hence it will necessarily follow, that the Messiah announced by the Baptist is the same person as the Jehovah announced by the voice. Those consequently, who admit the Baptist to be the voice, stand pledged on their own principles to admit Christ to be Jehovah.

8. Nor are the miraculous powers of our Saviour foretold by the prophet with less exactness than his sufferings; while that Saviour is still set forth to us, as being indeed the God of Israel.

They shall see the glory of Jehovah and the excellency of our God. Strengthen ye the weak

¹ Isaiah xl. 1—5.

² Matt. iii. 1—3. Mark i. 2—4. Luke iii. 1—6. John i. 19—23.

*hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come, and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.*¹

III. We have recently seen the grounds, on which the Messiah is foretold under the symbolical appellations of *a rod* and *a branch*: a remarkable prophecy of Jeremiah may now therefore be advantageously brought forward without any further preparation.

X Behold, the days come, saith the Lord, that I will raise unto David a righteous BRANCH: and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days, Judah shall be saved, and Israel shall dwell safely: and this is the name, whereby he shall be called, *Jehovah-our-righteousness*.²

— That the Messiah is here intended, is allowed both by Jews and by Christians, however they may differ as to the claims of Jesus the Nazarene: and, from the peculiar language used by the prophet, the former, no less than the latter, have deduced the all-important doctrine, that the Messiah is an incarnate manifestation of Jehovah himself. *The Scripture*, so the Rabbins rightly teach,

¹ Isaiah xxxv. 2—6.

² Jerem. xxiii. 5, 6.

*calleth the name of the Messiah, Jehovah-our-righteousness.*¹ God called the Messiah by his own name ; and his name is Jehovah : as it is said, *Jehovah is a man of war ; Jehovah is his name. And it is written of the Messiah, This is the name which they shall call him, Jehovah-our-righteousness.*² What is the name of the Messiah ? R. Abba said, *Jehovah is his name ; as it is said, This is the name which they shall call him, Jehovah-our-righteousness.*³ The grammatical rendering, adopted by the Greek interpreters, is somewhat different : but it still brings out the same result, as to *Jehovah* being a title of the Messiah. *This is his name, by which the Lord shall call him, Josedek.* What the authors of the Greek version express by the compound term *Josedek*, is manifestly the original Hebrew title *Jehovah-Sedek* or (with the pronominal suffix) *Jehovah-Sedeknu* : and I need scarcely remark, that the appellation *Josedek* is formed exactly in the same manner, as *Jotham* from *Jehovah-Tham* or *Jonathan* from *Jehovah-Nathan*. There cannot therefore be a reasonable doubt, as the Rabbins have properly determined, that *Josedek* or *Jehovah-Sedeknu* or *Jehovah-our-righteousness* is a title of the Messiah. Whence it will follow, that the Messiah, though in fashion like a man, is in nature and essence no other than Jehovah himself.

¹ Sepher Ikkarim. lib. ii. c. 8. apud Pearson.

² Midrash Tillim in Psalm. xxi. apud Pearson.

³ Echa Rabati in Lament. i. 6. apud Pearson.

To this conclusion it may be objected, that by the same process of reasoning we may equally prove any mere man, who bears the name of *Jotham* or of *Jonathan*, to be Jehovah: for, if we contend that Christ is Jehovah, because his name is *Josedek* or *Jehovah-our-righteousness*; we may just as well contend, that the man Jotham or the man Jonathan is Jehovah, because the name of the one is *Jotham* or *Jehovah-our-perfection* and the name of the other *Jonathan* or *Jehovah-the-giver*.

The objection is not devoid of plausibility: but it fails on account of its adducing cases between which there is no parallelism. *Jotham* and *Jonathan* are both proper names, literally and familiarly and ordinarily borne by the persons upon whom they have been bestowed: and they were doubtless conferred by the piety of the ancient Levitical Church, that the bearers of them might be perpetually reminded of the perfect and beneficent God whom they worshipped. In order therefore that the two cases may be parallel, it ought to have been shewn, that the Messiah, while resident upon earth, was literally distinguished among his contemporaries by the name of *Josedek*; just as a king of Judah was literally called *Jotham*, and as a son of Saul was literally called *Jonathan*. If this can be done, I will readily grant, that the same argument, which proves our Lord to be Jehovah from his name *Josedek*, will equally prove two confessedly mere men to be each Jehovah from their names *Jonathan* and *Jotham*. But in fact no such appellation was ever borne by Christ as a proper

name. In all his intercourse with his contemporaries, he was never accosted as having from his youth up been distinguished by the name of *Josedek*. On the contrary, the proper name, which he bore from his very childhood, was *Jesus* or *Joshua*: and to this name was afterwards added the descriptive official title of *the Christ* or *the Messiah*. Such being the case, when it is predicted of him, that the name, whereby he should be called, is *Jehovah-our-righteousness*; as he never literally bore any such name, we must conclude the prophecy to declare, agreeably to a well-known Hebrew idiom, that he should BE *Jehovah-our-righteousness* in point of nature and office. Thus it is equally and similarly said of him, that his name shall be called *Wonderful, Counsellor, The-mighty-God, The-father-of-the-everlasting-age, The-prince-of-peace*. Yet none of these titles did he ever bear as proper names: they are plainly descriptive appellations: and, when it is said that he should be so CALLED, the evident meaning is that he should so BE. On the same principle, since it is foretold that he should be CALLED *Jehovah-our-righteousness*, and yet since he was never distinguished by that title as a proper name; we must inevitably conclude the meaning of the passage to be, that he should BE *Jehovah-our-righteousness*.

It may be observed, that the prophecy now before us establishes the existence of more than one person in the essence of the Deity. Jehovah declares, that he will raise up to David a righteous

Branch : and the Branch, thus raised up by Jehovah, is himself Jehovah-our-righteousness.

IV. To the testimony of Jeremiah we may properly add that of Ezekiel.

This prophet announces the appearance of our Lord, under the mystic name of his type and progenitor David : and, as the Messiah is denominated

— THE BRANCH by Isaiah and Jeremiah and Zechariah, so he is synonymously styled by Ezekiel A

— PLANT.

*I will set up one shepherd over them ; and he shall feed them, even my servant David : he shall feed them, and he shall be their shepherd. And I Jehovah will be their God ; and my servant David, a prince among them. I Jehovah have spoken it — I will raise up for them A PLANT of renown.**

V. From Ezekiel let us pass forward to the prophet Daniel ; who largely treats of the times of the Messiah, of the triumphant glories of his sovereignty, and of the eternity of his empire.

1. During the time of the Babylonian captivity, a mysterious oracle was communicated to Nebuchadnezzar through the medium of a dream.

In the visions of the night, the king beheld a gigantic image, compounded of gold and silver and brass and iron and clay, and symbolical of the four great successive empires with which the fortunes of the Church should be interwoven. While he stood gazing upon the mighty colossus, a small stone, cut

* Ezek. xxxiv. 23, 29. The same is nearly repeated in chap. xxxvii. 21.

out without hands, smote it upon its feet and brake them to pieces. Then the various materials of the image crumbled away to dust, and were completely dissipated by the wind : but the stone, that smote it, became a great mountain, and filled the whole earth.¹

Such was the royal dream : and of this mystical stone the following interpretation is given by the prophet.

In the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed : and the kingdom shall not be left to other people ; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever : forasmuch as thou sawest, that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold.²

Our Lord may perhaps be thought to appropriate to himself this symbol of *a stone* ; when, citing a parallel passage from the Psalms, he speaks of his being the stone of stumbling and the rock of offence, the stone which the builders rejected and which nevertheless became the head of the corner, the stone upon which whosoever falls shall be broken but on whomsoever it shall fall it will grind him to powder : but, however this may be, we cannot doubt, that the kingdom of the Messiah is here shadowed out by a stone originally small but at length becoming a great mountain.

¹ Dan. ii. 31—35.

² Dan. ii. 44, 45.

The prophet says, that, in the days of these kings, that is to say, the kings or empires represented by the different members of the image, the God of heaven shall set up an indestructible kingdom.

It might seem, as if the rise of Messiah's sovereignty was here antedated, because Christianity was not promulgated until the days of the *last* of those kings, until the days of the Roman empire : but this will not be the case, if we attend to the accurate phraseology of Daniel. During the time of the three first great monarchies, a way was gradually preparing, by the increased light of prophecy and by the constrained intercourse of the Jews with the Gentiles, for the revelation of the Messiah : that is to say, in the figured language of hieroglyphics, the stone was hewing out of the mountain without any hands save those of the unseen God. The foundations of the future empire were then laying : and at length, under the fourth monarchy, it made its appearance in a form so weak and insignificant, that in the eyes of the great ones of the earth it seemed little and contemptible. Yet, small as it originally was, it rapidly increased in size, notwithstanding the most inadequate means were employed for the rearing of it, and notwithstanding it experienced from the hands both of Jews and of Gentiles the most constant and zealous opposition.

Its entire duration however, rapid as its increase has been, is divided into two distinct periods ; the

kingdom of the stone, and the kingdom of the mountain.

Though the stone is now no longer a small one; we are still, I apprehend, living under its kingdom: for the kingdom of the mountain is either still future, or at least is only now commencing. The action of the stone, it is to be observed, breaks in pieces the feet of the image; and, when that is effected, the kingdom of the mountain begins. Messiah's empire therefore is yet in the condition of the stone, as contradistinguished from that of the mountain, when it smites the image upon its feet: and it is not until after the dissipation of the image, that it assumes its montiform condition. But the feet of the image, branching out into ten toes, correspond with the ten horns or ten Gothic kingdoms of the Roman empire: and in the days of these kingdoms we are at present undoubtedly living. Now these kingdoms are still in existence: therefore they have not as yet been dissipated by the action of the stone.

Perhaps in the late tremendous revolutions of Europe we may discern the commencement of her future more awful visitation; for the prophecies lead us to expect, that the judgments of God will go forth shortly before the end of the 1260 years, though they will continue to be operative subsequent to the termination of that period: and, as these seem to be the beginning of sorrows to the Antichristian faction; so, in the present unexampled circulation of the Holy Scriptures and in the

+ laudable efforts of various missionary societies, we may behold measures very rapidly taking for the near erection of the kingdom of the mountain. The final smiting of the image will occur, when the Antichristian confederacy is destroyed in the apocalyptic battle of Armageddon, subsequent to the close of the 1260 years. Then will commence the predicted kingdom of the mountain, as contradistinguished from the kingdom of the stone: and this kingdom is plainly the same as that millennial reign of Christ and his saints, not in heaven but upon earth, which is so largely celebrated both by Daniel and by St. John. The probable nearness of these grand events is indeed an awful subject of meditation: but, so far as I can judge, it is truly a subject of terror to ^{none} save God's irreclaimable enemies. Every Christian, who is interested in the predicted glories of his Lord, may without any undue presumption exclaim; *Amen, even so come, Lord Jesus!*¹

2. In one respect, Daniel is more minutely accurate than any of the prophets: for he not only predicts the manifestation of the Messiah, but expressly mentions the very period of time by which his advent might be calculated.

At the close of ^{490 years} seventy weeks of years reckoned from an edict of the Persian king to restore and rebuild the mystic Jerusalem, the ministry of Christ was to be accomplished: and, afterwards,

¹ See my Dissert. on the 1260 days. passim.

- the destruction of the city and the sanctuary, and
- the desolation and dispersion of the Jews, were to take place.¹

Accordingly, as it had been foretold, Messiah the Prince made his ministerial appearance in the course of the last week of the four hundred and ninety years, and expired upon the cross precisely at the close of that period.

That this mode of computing the number prevailed among the Jews themselves before the advent of our Lord, is manifest from the circumstance of so many impostors starting up about the time of Christ's appearance and availing themselves of the prevalent belief: for, unless the Messiah had been then *expected*, there would have been no opportunity afforded for the machinations of any false Messiah. Indeed it is expressly asserted by Tacitus, that such an expectation *was* prevalent in those days. *Many were persuaded, says he, that the era was now arrived, which had been predicted in the ancient books of the priests, when the East should prevail, and when those who came out of Judæa should obtain the sovereignty.*²

The Jews, in order to elude the force of this prophecy, are reduced to the miserable shift of pretending, that the advent of the Messiah is delayed on account of their sins. As if it was probable, that a circumstance, which would rather require the presence than the absence of Christ,

¹ Dan. ix. 24—27.

² Tacit. Hist. lib. v, sect. 13.

whose office is to convert sinners to repentance, should change the immutable purpose of God.¹

VI. We may now proceed to adduce the testimony of Amos.

This prophet foretells the manifestation of our Lord, the call of the Gentiles, and the final conversion and restoration of Israel.

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and I will build it, as in the days of old: that they may possess the remnant of Edom, and of all the Heathen which are called by my name, saith the Lord, that doeth this—And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them: and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.²

VII. The next prophet, that speaks of the events which connect the Law and the Gospel, is Micah.

1. He foretells, that in the last days there shall be a general conversion of the Gentiles to the worship of the true God; and he declares, that Jeru-

¹ For a more particular explanation of this remarkable prophecy, see my Dissert. on Daniel's lxx weeks.

² Amos ix. 11—15.

—salem shall be the central place, from which the knowledge of divine truth shall be conveyed to the ends of the earth.

In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and the people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the Law shall go forth out of Zion, and the word of the Lord from Jerusalem.²

2. Micah speaks also, with much precision, of the birth-place of Christ, the extension of his religion to the ends of the earth, the general conversion of the Gentiles, and the office which the Jews are destined to sustain among them as missionaries in the last ages when they shall themselves have been converted to the faith.

But thou, Bethlehem-Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel; whose goings forth have been of old, from everlasting—And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide, for now shall he be great unto the ends of the earth.—And the remnant of Jacob shall be in the midst of many

² Micah iv. 1, 2.

people, as the dew from the Lord, as the shower upon the grass, that tarrieth not for man, nor waiteth for the sons of men.¹

VIII. Pursuing our inquiry, we are now brought to the writings of Haggai.

— Thus saith the Lord of hosts : I will shake all nations, and the desire of all nations shall come : and I will fill this house with glory, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts : and in this place will I give peace.²

If the prophecy be taken literally, so far as it respects the temple of Ezra, it never was fulfilled : for the beauty of the second temple, in regard to the materials of which it was composed, was not even equal to that of Solomon. We must therefore seek for some other reason of its superiority ; nor will it be very difficult to find one. In the first temple then appeared the Shechinah between the Cherubim, in the inmost recess of the holy of holies, visible only *once a year to the High-Priest* : in the second, the Lord himself, the Desire of all nations, was present in the flesh *openly, and teaching all the people*.

This passage proves obliquely, though decidedly, the divinity of our Saviour. If he was a mere man, it would be both absurd and impious to say, that, *because* Christ was in the second temple, *therefore* it exceeded the glory of the first : for the first was honoured with the visible presence of

¹ Micah v. 2, 4, 7.

² Haggai ii. 6, 7, 9.

God ; and the second, upon such a supposition, was deprived of it. But, if the second temple was not more glorious than the first *by reason* of the manifestation of *Christ* ; it is incumbent upon those, who impugn the divinity of the Messiah, to shew what it was that *did* make it more glorious.

IX. Let us next consider those prophecies of Zechariah, which relate to the mission of Jehovah the Word, and which treat of matters immediately connected with it.

1. The first, which I shall adduce, is one of the most extraordinary predictions that can be found throughout the whole canon of Scripture.

*Thus saith the Lord of hosts : After the glory hath he sent me unto the nations which spoiled you ; for he that toucheth you, toucheth the apple of his eye. For behold, I will shake mine hand upon them, and they shall be a spoil to their servants ; and ye shall know, that the Lord of hosts hath sent me. Sing and rejoice, O daughter of Zion : for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people : and I will dwell in the midst of thee, and thou shalt know, that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.**

(1.) In this remarkable passage, the Lord of hosts appears as the speaker. Yet he begins with

* Zech. ii. 8—12.

declaring himself to be sent by some other person. But this other person is afterwards said to be the Lord himself. Consequently, the Lord of hosts is here sent by the Lord: a circumstance, which manifestly supposes the distinct existence of more than one person in the Godhead.

Having thus declared himself to be Jehovah sent by Jehovah, the divine speaker then exhorts the daughter of Zion to sing and rejoice: *for lo, says he, I come, and I will dwell in the midst of thee.*

Lastly, as if to prevent and anticipate any doubt or hesitation which might arise from the double use of the word *Jehovah*, the speaker adds, after *I dwell in the midst of thee*, the awful confirmation of *saith Jehovah*: he then repeats in the very same words his promise of a visible manifestation among them, with a declaration, that many nations should be joined to Jehovah in that day: and he concludes with once more avowing, that he is sent; *Thou shalt know, that Jehovah of hosts hath SENT me unto thee.*

(2.) Let us now compare the foregoing prophecy, with what the apostle John declared of our Lord, and with what our Lord spoke of himself while manifest in the flesh.

In the beginning was the Word: and the Word was with God: and the Word was God. HE CAME unto his own, and his own received him not. And the Word was made flesh, and DWELT AMONG US. No man hath seen God at any time: the only-

*begotten Son, which is in the bosom of the Father, HE HATH DECLARED HIM.*¹

*He that SENT me is true ; and I speak to the world those things which I have heard of him. They understood not, that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of Man, then shall ye know, that I AM,*² *and that I do nothing of myself ; but as my Father hath taught me, I speak these things. And he that SENT me is with me : the Father hath not left me alone.*³

*If ye had KNOWN ME, ye should have KNOWN MY FATHER also ; and from henceforth (viz. since ye have SEEN ME) ye KNOW HIM, and have SEEN HIM. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not KNOWN ME, Philip ? HE THAT HATH SEEN ME, HATH SEEN THE FATHER ; and how sayest thou then, Shew us the Father ? Believest thou not, that I AM IN THE FATHER, AND THE FATHER IN ME ? The words, that I speak unto you, I speak not of myself : but the Father, that dwelleth in me, he doeth the works.*⁴

My sheep hear my voice. My Father, which gave them me, is greater than all : and no one is

¹ John i. 1, 11, 14, 18.

² יהוה Jehovah, a being that exists necessarily, from the root יהי to exist, according to Parkhurst.

³ John viii. 26—29.

⁴ John xiv. 7—10.

able to pluck them out of my Father's hand. I AND MY FATHER ARE ONE. Then the Jews took up stones again to stone him. Jesus answered them: Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying: For a good work we stone thee not; but FOR BLASPHEMY, and BECAUSE THAT THOU BEING A MAN MAKEST THYSELF GOD. Jesus answered them: Is it not written in your Law; I said, Ye are gods? If he called them gods unto whom the word of God came (and the Scripture cannot be broken), say ye of him, whom the Father hath sanctified and sent into the world, Thou BLASPHEMEST; because I said, I AM THE SON OF GOD? If I do not the works of Father, believe me not. But, if I do, though ye believe not me, believe the works: that ye may know and believe, that THE FATHER IS IN ME, AND I IN HIM. Therefore they sought again to take him; but he escaped out of their hand.¹

¹ John x. 27, 29—39. On this last passage I shall take the present opportunity of making a few remarks.

The passage is thought by the Catholic Church to contain a decisive proof of our Lord's divinity; while yet, by describing him as being *sent* by the Father, it exhibits him as a distinct person from the Paternal Deity. The Socinians however contend, that it establishes *their* opinion; because (say they) it represents Christ, as denying himself to be properly God, and as claiming the title of *a god* only in the same manner as Moses is said to have been *a god to Pharaoh*.

Here then let us join issue, and closely examine the litigated passage;

From these passages it is evident, that, although Christ acknowledged himself to be sent of God, yet

I. It is agreed on all hands, that, when our Lord concluded his first speech, the Jews at least *imagined* him to claim divinity or *to make himself God*; that their supposition to this effect originated from his expression, *I and my Father are one*; and that, *believing* him thus to claim divinity, they charged him with *blasphemy* and were proceeding to punish him in the manner provided by the Law for such an offence.

Thus far it is perfectly clear: the question then is, whether Christ *admits* or *denies* the truth of their allegation; that is to say, whether Christ acknowledges that he really *did* claim divinity, or whether he declares that being a mere man he utterly abhorred such impious presumption.

II. According to the Socinians, our Lord *expressly denies*, that he lays any claim to divinity: and this opinion they maintain, on the ground of his whole argument requiring us to suppose, that he acknowledges himself to be nothing more than a mere man.

If those might officially be styled gods, who were employed as the messengers of Jehovah, while yet they pretended not to claim any higher nature than the human: surely the Messiah, the last and greatest of Jehovah's messengers, may well call himself a god, without being in any wise guilty of blasphemy; for, by thus doing, he seeks not to claim to himself any higher nature than Moses possessed.

Such is the Socinian mode of stating our Lord's argument: by which he is exhibited as denying the charge of blasphemy, not on the ground of his being *really* God; but on the ground, that he pretended not to be *more* than man, and that he merely asserted his right to be denominated *a god* by virtue of his official character as a prophet sent by Jehovah.

To this statement however two very serious objections may be made, which the Socinians must remove if they wish it to be received as expressing the mind of Christ.

1. The first objection is, that the statement is palpably inaccurate.

he claimed the dignity of the Supreme Being: for we find him using language respecting his own

Our Lord is represented as saying: *If God's messengers in general might be officially styled gods; surely Christ, the greatest of his messengers, may well similarly style himself a god without justly incurring the charge of blasphemy.*

Thus our Lord is made to argue; but, in reality, he says no such thing. His argument is doubtless the argument from the less to the greater; but it is *not* put, as the Socinians wish to put it. Christ says not a syllable respecting *his* being an official god, as Moses and others were styled *gods*; a point essentially necessary to the Socinian statement of his argument: but his reasoning is altogether to the following effect.

If those, who were decidedly inferior to the Messiah, might be called gods, because the word of God came to them: why am I to be charged with blasphemy, because I said (not that I am a god, the expression which the Socinians would put into the mouth of Christ, but) I AM THE SON OF GOD?

Hence it is plain, that our Lord does not place *HIS being a god* in contrast with *THEIR being gods*, but *HIS being the Son of God* in contrast with *THEIR being mere gods by office*. Now between these two statements there is a most essential difference: and, accordingly, we find, that it was immediately perceived by the Jews. Had they understood our Lord to intimate, that he merely claimed the official title of *a god* as that title was conferred upon Moses, without at all meaning to arrogate to himself any participation of the *divine nature*; they would have fully acquitted him of blasphemy, and would forthwith have desisted from violence: for why should they stone him as a blasphemer, if they were now satisfied that he acknowledged himself to be a mere man? But, so far from this being the case, they were just as much exasperated at him *after* his defence as *before* it. *They sought again to take him: nay more, they THEREFORE sought again to take him, BECAUSE they were utterly dissatisfied with a defence, in which (if we receive the Socinian gloss) he declared himself to be a mere man.*

person exactly similar to that used of old respecting the Angel or Messenger of Jehovah, who is de-

2. Here then we have a second objection to the Socinian statement of our Lord's argument.

If Christ evidently meant to say what the Socinians pretend; the Jews would have been perfectly satisfied with his explanation, and would have desisted from seeking to punish him as a blasphemer. But the Jews were *not* satisfied with his explanation, nor did they desist from seeking to punish him as a blasphemer. Therefore the Jews did not understand him to say, what the Socinians pretend: in other words, the Jews understood him still to claim proper divinity: and Christ, instead of undeceiving them (if indeed they laboured under error), actually made his escape, leaving them under the false impression that he wished to make himself God; while yet, being a holy man though a mere man, he utterly abhorred such daring impiety.

If then the Socinians would persuade us to receive *their* interpretation of our Lord's argument, they must first rationally account for the conduct both of Christ and of the Jews: of Christ, for leaving the Jews under an error which a single word might have corrected; of the Jews, for still wishing to punish him as a blasphemer when he so plainly (if we may credit the Socinians) declared himself to be no more very God than Moses was.

III. In fact, our Lord, so far from saying what the Socinians would put into his mouth, said, as the Jews were still aware, the very opposite.

He still claimed to be the Supreme Being, though in a varied phraseology, which however the Jews perfectly understood. In his defence he asks, *Say ye of me, Thou blasphemest; BECAUSE I said, I AM THE SON OF GOD?* Here it is plainly intimated to us, that for any mere man to profess himself *the Son of God* was reckoned blasphemy: and the reason was, because that title was known to be equivalent to *the Angel or Messenger of Jehovah*; the name, by which under the Law the God of Israel was perpetually distinguished. Yet, in reality, if we

clared by Jacob and Hosea to be the God of Israel, and who yet (as his very name of office implies) is *sent* by the Divinity.

look back to his previous discourse, our Lord had *not* in so many words applied to himself that appellation; though he now confesses himself to have *virtually* said, *I am the Son of God*. What then is the phrase, which Christ thus pronounces to be equivalent to this last phrase? If we look back, we shall find none, save the expression *I and my Father are one*. By comparing then together our Lord's previous discourse which first caused the Jews to charge him with blasphemy, and his subsequent defence which still left upon their minds the original impression that he was a blasphemer because he made himself God: by comparing these two together, we learn, that, both in the judgment of Christ and in the apprehension of the Jews, the two phrases *I and my Father are one* and *I am the Son of God* are perfectly equipollent; each denoting so essential an union of the Father and the Son, that these two persons, alike and equal in nature, constitute only one God. What our Lord then claimed, though to outward appearance but a man, was to be *the Son of God* or (what is equivalent to it) to be *essentially one with the Father*.

Now in this claim, which the Jews clearly enough perceived to involve direct blasphemy supposing the speaker to be a mere man, because it was in effect a claim to be that covenant-Messenger of Jehovah whom Jacob declares to be the God of Abraham and of Isaac: in this claim our Lord *persisted*, arguing from the less to the greater, that, if mortal delegates of heaven might be officially styled *gods*, much more might the Messiah, who was foretold as the divine Messenger of the covenant, denominate himself *the Son of God* or pronounce himself to be *one with the Father*. Nor was he content with repeating his original claim in varied phraseology: at the close of his defence, he explains the language, which had so much scandalized the Jews, to mean, *that the Father is in me, and I in him*. They were now fully convinced, as well indeed

2. Zechariah foretells also with much exactness the manner of Christ's entrance into Jerusalem; the destruction of that city; and the conversion of the Gentiles.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem. Behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass. And I will cut off the chariot from Ephraim and the horse from Jerusalem; and the battle bow shall be cut off: and he shall speak peace unto the Heathen; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.¹

3. With equal particularity he specifies the sum of money, for which Christ was betrayed, and with which the potter's field was bought.

So they weighed for my price thirty pieces of silver. And Jehovah said unto me, Cast it unto the potter: a goodly price, that I was priced at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.²

The price of the Prophet being set forth as a they might be, that our Lord, being as they imagined but a man, was guilty of making himself God: and under this impression, which, instead of removing, he had sedulously increased, they a second time attempted to put in force against him the Mosaical law respecting blasphemers.

+ When the passage is thus explained, the whole is perfectly consistent: but, if we adopt the Socinian interpretation, we shall both exhibit Christ as saying what he never *did* say, and shall make it impossible on any rational principles to account for the conduct of the Jews.

¹ Zech. ix. 9, 10.

² Zech. xi. 12, 13.

type of that sum for which the Messiah was betrayed, Jehovah immediately afterwards calls the thirty pieces of silver, the *goodly price that I was priced at of them*. But that was the price for which Christ was delivered up to the chief priests. *Therefore Christ is Jehovah.*

X. The canon of the Hebrew Scripture closes with the prophet Malachi.

This inspired writer both foretells the manifestation of Christ, and perfectly concurs with Zechariah and various others who have been noticed in ascribing to him divinity.

1. *Behold, I will send my messenger, and he shall prepare the way before me : and the Lord, whom ye seek, shall suddenly come to his temple ; even the Messenger of the covenant, whom ye delight in : behold, he shall come, saith the Lord of hosts.*¹

It is here predicted, that an inferior messenger shall prepare the way before a mysterious character, who is denominated *the Angel or Messenger of the covenant*, and who in suddenly coming to the temple at Jerusalem claims it as HIS OWN temple. Now the temple at Jerusalem was the temple of Jehovah. Therefore the Messenger of the covenant, who claims it as HIS OWN temple, must be Jehovah himself.

With such a conclusion agrees the express language of Isaiah. *The voice of him that crieth in the wilderness, Prepare ye the way of JEHOVAH, make straight in the desert a high-way for OUR GOD. And the glory of JEHOVAH shall be revealed, and all flesh shall see it together.*²

¹ Malachi iii. 1.

² Isaiah xl. 3, 5.

In this passage, the harbinger-voice is evidently the same as the inferior messenger foretold by Malachi; for they each *prepare a way* for him, who is the lord of the temple at Jerusalem. Hence, as the inferior messenger prepares the way for the Messenger of the covenant, and as the harbinger-voice similarly prepares the way for Jehovah the national God of Israel; it will plainly follow, that the Messenger of the covenant and Jehovah the national God of Israel are one and the same person. But we learn from all the Gospels, that the inferior messenger or the voice of him that crieth in the wilderness is John the Baptist: and John himself declares, that the person, for whom he came to prepare a way, was Christ.¹ Yet we have already seen, that the person, for whom the inferior messenger or the harbinger-voice was to prepare a way, is the Messenger of the covenant or Jehovah the national God of Israel. Therefore Christ must inevitably be identified with that Jehovah, who is the national God of Israel, who is styled by Malachi *the Messenger of the covenant*, and who in other parts of the Hebrew Scripture is denominated *the Angel or Messenger of Jehovah*.

2. Malachi, though living only in the twilight previous to the rising of the Sun of righteousness, yet, with the piercing eye of faith, beheld the first dawn of the bright luminary of the spiritual day.

Unto you that fear my name shall the Sun of

¹ Matt. iii. 1—3. Mark i. 2, 3. Luke iii. 2—6. John i. 23, 26, 27, 29—34.

*righteousness arise with healing in his wings ; and ye shall go forth and grow up, as calves of the stall.*¹

3. He likewise foretells, that the inferior messenger, whom he had already described as preparing the way for the Messenger of the covenant, should, in point of character and appearance, be a new Elijah ; resembling him in the austerity of his manners and in his sedulous frequenting of the wilderness.

*Behold, I send you Elijah the prophet before the coming of the great and terrible day of Jehovah : and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.*²

The Jews, probably in consequence of their having learned the pagan doctrine of the Metempsychosis during the Babylonian captivity,³ seem to have imagined, that the soul of the prophet Elijah, animating a new body, should be the precursor of the Messiah. Hence, when the question was in *this* sense put to John the Baptist, whether he were the predicted Elijah, he readily answered, that he was *not*.⁴ But, in making such a reply, he by no means contradicted the declaration of our Lord, that he *was* that Elijah, to whom the prophet Ma-

¹ Malachi iv. 2.

² Malachi iv. 5, 6.

³ A belief in this doctrine is necessarily implied on the part of the disciples in John ix. 1, 2.

⁴ John i. 21.

lachi alludes, and whom the scribes rightly expected to come before the Messiah: for, though he was *not* Elijah *literally*, as the Jews vainly imagined would be the case with the predicted herald; yet he *was* Elijah *mystically* or *figuratively*, just as Christ himself is *mystically* or *figuratively* promised under the name of *David*.¹

This last prophecy perfectly accords with those, which have been recently considered, in ascribing essential divinity to that being, of whom the mystic Elijah was to be the precursor. The figurative prophet is to be *sent before the coming of the great and wonderful day of JEHOVAH*. But John the Baptist was sent before the coming of the day of Christ. Therefore Christ is himself very Jehovah; though, in his official capacity, he is likewise described, as being the Messenger and the righteous servant of Jehovah.

¹ Matt. xvii. 10—13. See Jerem. xxx. 9. Ezek. xxxiv. 23, 24. xxxvii. 24, 25. Hosea iii. 5.

CHAP. III.

PROPHECIES, WHICH DECLARE THAT THE LAW
WAS TO BE SUPERSEDED BY THE GOSPEL.

WE now come to those prophecies, which more immediately connect the Law and the Gospel; and, as many passages occur in the ancient Scriptures which speak of the inefficacy of legal ceremonies, they likewise shall be noticed, though they may not be, strictly speaking, prophetic.

I. Since Moses was the instrument, by which God revealed the Law, it is but reasonable to expect, that he should make some mention of the great Prophet, who was destined to succeed him, and whose office it would be to establish a more spiritual religion, not founded upon rites and ceremonies but upon the inward purity of the heart. Such, accordingly, we find to be the case.

And the Lord said, I will raise up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that, whosoever will not

hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other Gods; even that prophet shall die. And, if thou say in thine heart, *How shall we know the word, which the Lord hath not spoken?* When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.¹

1. The great successor of the Jewish Lawgiver is here minutely described, and the people are commanded to hearken to his voice. A question then will naturally arise, who the person is, that is so particularly pointed out.

As he is called *a Prophet LIKE unto Moses*, he must of course be a legislator; otherwise he would vary from him in the most essential part of his character: nor would there be any sufficient reason, why *his* ministry should be predicted, rather than that of any *other* inspired teacher.² But, if he be a lawgiver, he must, as the name implies, promulge a law, in some respects new; and not merely cause the ancient statutes of his predecessor to remain upon the same footing, on which they had originally been established. For, if no alteration whatsoever took place under his

¹ Deut. xviii. 17—22.

² Euseb. Demons. Evan. lib. i. c. 3. lib. ix. c. 11.

ministry, he would be no more entitled to the name of lawgiver, than any of the other prophets. Now, if the new law thus promulged was not to be embraced, the promulgation of it would be useless. But, if it was to be embraced, it must necessarily supersede the other.¹ Thus it appears, that Moses predicted the coming of a prophet, who, by the circumstance of his being also a lawgiver, was consequently to be the founder of a new law, not indeed subverting, but superseding the former; not making it void, but confirming it.

It only remains, therefore, to be shewn that *Jesus Christ* is this lawgiver.

2. If the person, generally received as the Messiah, be not this lawgiver, then the lawgiver spoken of by Moses is not yet come; because none of the prophets ever pretended to such a commission. But, if Christ, who assumed the character of a lawgiver, and who appeared at the very time specified by Daniel for the manifestation of the Messiah; if *he* answer to the test, which God himself appointed to distinguish true prophets from false ones, and consequently the true legislator (who was to be a prophet) from an impostor: then must Christ be really the legislator in question; because the same test cannot answer both to truth and falsehood, for in that case it would be no test.

¹ Why they could not be embraced together, has already been shewn, when the shadowy observances of the Pentateuch were considered. Other reasons shall likewise be assigned hereafter, tending to prove the same point.

Now the test, appointed of God to distinguish truth from falsehood, is this.

When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing, which the Lord hath not spoken. This proposition being true, the converse must also be true: *When a prophet speaketh in the name of the Lord, if the thing do follow, and come to pass, that is the thing which the Lord hath spoken;* and such a prophet must be acknowledged as a messenger from God, and no impostor.

Let us now apply this test to our Saviour.

At the celebration of the last supper, Christ declares to his disciples, that one of them should betray him; and, being pressed to point out the person, he fixes upon Judas Iscariot, resting at the same time the truth of his mission upon the completion of his prophecy. *Now I tell you before it come, that when it is come to pass, ye may believe that I am he.*¹ His prediction was exactly fulfilled, as appears from all the Evangelists and also from the Acts; and Judas was guilty of the horrible wickedness of betraying the Lord of Life, as Christ had foretold that he would.

Another instance of his prophetic powers is the assurance made by him to Peter, who was very unwilling to believe it, that, ere the crowing of the cock, he should thrice deny his master.² Peter, however, did deny him precisely three times before he heard the cock crow.

¹ John xiii. 19.

² John xiii. 37.

The last example, which shall be brought, is the language held by Christ the evening preceding his crucifixion. After promising the gift of the Holy Ghost, and predicting that he should soon leave his disciples, he solemnly adds; *Now I have told you before it come to pass, that when it is come to pass, ye might believe.*¹

Thus we see, that Christ, in perfect harmony with the test which God appointed through Moses, demands from his disciples, that they should believe him to be the Messiah, *because* his prophecies were fulfilled.

Were it necessary, several other instances might be produced, such as his foretelling the destruction of Jerusalem and the persecutions of the church for his name's sake; all of which had an exact completion: but sufficient has already been said to prove, that Christ answers to the test proposed, and consequently that he must be the lawgiver spoken of by Moses.

II. If then (as we learn from Moses) there was to be a new lawgiver, there must also of necessity be a new law. Accordingly, we shall often perceive a change in the Levitical dispensation either strongly implied or plainly alluded to.

Thus, in many of the Psalms, we find the absolute necessity of spiritual worship *directly opposed* to legal ceremonies and ordinances.

1. *Sacrifice and offering thou didst not require; mine ears hast thou opened: burnt-offering and sin-*

¹ John xiv. 29.

*offering hast thou not required. Then said I, Lo! I come: in the volume of the book it is written of me; I delight to do thy will, O my God; yea, thy law is within my heart.*¹

The Messiah is here introduced declaring, that the sacrifices under the Law possess no inherent efficacy, and that they are not at all acceptable to God on their own account. Typical indeed they are of the atonement to be wrought out by a better sacrifice: but, in a practical point of view, that law alone, which is written upon the heart, is well-pleasing to the Almighty.

2. *I will not reprove thee for thy sacrifices or thy burnt-offerings, to have been continually before me. I will take no bullock out of thy house, nor he-goat out of thy folds—Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving; and pay thy vows unto the Most High.*²

*Thou desirest not sacrifice, else would I give it thee; thou delightest not in burnt-offerings. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.*³

These two last citations are not so much prophetic as declarative: but they equally tend to shew, that Christianity does not make void the Law by abolishing its ceremonies; since, even under the Law, God so expressly denies, that they

¹ Psalm xl. 6—8.

² Psalm l. 8, 9, 13, 14.

³ Psalm li. 16, 17.

are pleasing to him from any intrinsic merit of their own.

III. The writings of the prophet Isaiah abound with declarations of the very same tendency.

1. *To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies I cannot away with; it is iniquity, even the solemn meeting. Your new moons, and your appointed feasts, my soul hateth; they are a trouble unto me; I am weary to bear them.*

After this immediately follows the reason, why these ceremonies were a trouble to God, and what was the only true method of gaining his favour; namely, the real possession of those virtues, of which the legal observances were only the shadow.

When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash ye, make ye clean: put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.¹

¹ Isaiah i. 11—17.

2. In another part of his Prophecies, Isaiah foretells the blind attachment of the Jews to rites and ceremonies; and predicts, that, in consequence of their not being converted to a purer revelation, they should be removed from their own land, and scattered among the Gentiles.

*Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land.*¹

3. The same lip-service, to which men in all ages are so prone, is, in a similar manner, upbraided in the following passage.

*Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.*²

¹ Isai. vi. 9—12. and Acts xxviii. 25.

² Isaiah xxix. 13.

The judicial blindness here spoken of remains to this day. Still does the wisdom of their wise men perish ; and still is the understanding of their prudent men hid. But darkness is only come upon Israel for a season : God, in his own due time, will enlighten their hearts ; and the whole world will form only one flock under one shepherd.

IV. Next to Isaiah, in order of succession, is Jeremiah.

1. This prophet, in one of his predictions, expressly foretells the introduction of a pure and spiritual religion, the abolition of legal ordinances, the call of the Gentiles, and the final restoration of Israel.

I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord : neither shall it come to mind ; neither shall they remember it ; neither shall they visit it ; neither shall that be done any more. At that time, they shall call Jerusalem, the Throne of the Lord : and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem : neither shall they walk any more after the imagination of their evil heart.¹

2. The other prophecy of Jeremiah, relative to the same event, is perhaps yet more particular.

¹ Jerem. iii. 15—17.

Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah ; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt ; which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel : After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts ; and I will be their God, and they shall be my people.¹

According to this prediction, the ancient Levitical covenant was to be dissolved ; and the ordinances of Moses were to be succeeded by a law, not typical but real, not ceremonial but written in the heart.

V. To the same purpose speaks a very remarkable prophecy of Hosea ; which, with some variation from our common English version, I would exhibit in the following terms.

Many days shall the children of Israel tarry without the King even without the Ruler, and without sacrifice, and without statue, and without ephod and Teraphim. Afterward shall the children of Israel return, and seek Jehovah their God even the David their King ; and shall adore Jehovah and his goodness in the latter days.²

¹ Jerem. xxxi. 31—33.

² Hosca iii. 4, 5.

We here have it foretold, that the Mosaical dispensation should be abrogated; that the Israelites should long remain without the divine king, who was the acknowledged head of their theocracy; that, during that period, they should be without sacrifice either typical or antitypical, being withheld from offering up animal victims, and having no interest in the atonement wrought out by the sacrifice of the Messiah; that, during the same period, they should be debarred from the ceremonial worship of Jehovah, conducted by an ephod-clad priest before the faces of the Cherubim; and that yet, notwithstanding their temporary estrangement, they should carefully abstain from all participation of idolatry. This allotted period however having expired, they are to return and seek Jehovah their God, even the mystical David their Messiah King; and, in the latter days, are to adore the Lord and his goodness under a purer dispensation than that of Moses.

VI. Though the seed of Abraham rejected the Messiah, when he *did* come; yet, after their manner, they were always eagerly anticipating his advent. This earnest but ignorant wish of the Jews for the manifestation of Christ, and their mistaken notions concerning his office, are severely reprehended by Amos.

He foretells, that the glorious light of the Gospel would be darkness to them, on account of their unbelief and the hardness of their hearts; that their ceremonies were an abomination to God;

and that a pure religion should overflow the earth as a mighty stream.

Wo unto you, that desire the day of the Lord! to what end is it for you? The day of the Lord is darkness, and not light—even very dark, and no brightness in it. I hate, I despise your feast-days, and I will not smell in your solemn assemblies. Though ye offer me burnt-offerings and your meat-offerings, I will not accept them: neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream.'

VII. The prophetic canon closes with Malachi; and the same doctrine respecting the ceremonial Law is still inculcated.

1. Through this prophet, God reproaches the Jews on account of their totally mistaking the intention of the Law; while, at the same time, they are so blinded by spiritual pride as not to perceive their error. He then foretells their consequent rejection, and announces the conversion of the Gentiles.

If I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name: and ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar, and ye say, Wherein have we polluted thee? In that ye say, the table of the Lord is contemptible

¹ Amos v. 18—24.

—*I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand. For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles: and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the Heathen, saith the Lord of hosts.*¹

2. In another passage Malachi represents it as a part of the office of the Messiah, to purify and refine the ritual law, and to teach men to sacrifice in righteousness.

*But who may abide the day of his coming? And who shall stand, when he appeareth? For he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.*²

VIII. From these remarks it appears, to use the language of our Church, that *The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and Man.*³

The Patriarchs lived by faith; their descendants journeyed through the wilderness by faith; and, both now and to the end of the world, the Christian warrior, armed with the shield of faith, advances to the spiritual combat. Christ is equally

¹ Mal. i. 6—11.

² Mal. iii. 2, 3.

³ Article viii.

the end of the ceremonial and the written Law. His advent ; his one sacrifice of himself once offered for the sins of all mankind ; the preaching of the Gospel ; the transitory nature of the Law ; the call of the Gentiles ; the rejection and final conversion of the Jews : are all predicted, with astonishing accuracy, under the Mosaical dispensation. We, who live during the latter days of God's covenant, have seen the accurate completion of all these prophecies, except the last ; and we cannot doubt, but that it likewise will be accomplished, when it shall seem good unto the Almighty.

In the mean time, it is our duty to await the event with a lively faith and humble confidence in the promises of God our Saviour, ever returning thanks, that, through his mercy, we the Gentiles are not faithless but believing.

SECT. V.

THE PRACTICAL CONNECTION OF THE LAW
AND THE GOSPEL.

CHAP. I.

THE LAW IS A SCHOOLMASTER TO BRING US
UNTO CHRIST.

Few errors are more common among those, who rest satisfied with only an indefinite comprehension of the Christian scheme, than that of imagining the power of the Law to be totally abrogated by the Gospel. Persons of this description suppose, that in the Law indeed God required unsinning obedience; but, finding that men, by reason of their frailty, were unable to perform it, he was pleased to lower his requisitions, and, instead of a perfect, to enjoin only a sincere observance of his commandments.

The usual way of expressing this crude notion is in some such terms as the following.

God is merciful, and man is weak. Nothing therefore is required under the Christian dispensation but sincerity ; and, provided only we do our best, we are sure of salvation. The ancient statutes of Moses are now abolished ; and Christ has promulged a new law, in which the former strictness of God's justice is abated.

However plausible this system may appear to a superficial observer, it is fraught with error and replete with danger. A contemptuous neglect of the Law is superinduced ; and the Antinomian heresy again makes its appearance in a more decent and less suspected garb. Instead of the absurd doctrine of *salvation to be acquired by a bare belief notwithstanding a subsequently wicked and impenitent life*, the equally absurd doctrine of *salvation through the abstract mercy of God* is here advanced upon similar principles : and they, who are often the foremost to expose the shocking tendency of the one, rush headlong into the errors of the other.¹

¹ It may not be amiss, before the subject be discussed at large, to give a brief statement of the difference between Christianity and the two heretical extremes of Antinomianism and Self-righteousness.

Antinomianism maintains the doctrine of *salvation by bare speculative belief*—Christianity maintains the doctrine of *salvation BY FAITH ONLY IN THE MERITS OF CHRIST, which faith, however, as necessarily produces good works, as a healthy tree does fruit*—Self-righteousness maintains, that *the cause meritorious of salvation is partly faith, and partly good works.*

The advocates for these tenets may perhaps indeed deny the charge of Antinomianism; and may assert, that what they maintain is simply this: Provided only we do our best, we are sure of obtaining everlasting happiness.

God forbid, however, that such a damnatory scheme of doctrine should ever find admittance into the church of Christ! The thunder of Papal anathemas spoke comfort to the soul, compared to the horrible conclusion which must be drawn from these premises. If none are to be saved, but those who do their best; all the sons of Adam, without a single exception, must be involved in undistinguished ruin, and must be consigned to everlasting destruction.

But, in order to prevent the imputation of merely answering one assertion with another, let us proceed to a more close examination of this popular doctrine.

I. The system in question maintains, that, provided only we do our best, we shall infallibly be

In the English language we can express the difference between Antinomian *belief*, and Christian *faith*, by two distinct words. The Greek tongue, unfortunately, affords only one word to express both these ideas. Such appears to be the true key to the imaginary discrepancy between St. Paul and St. James. St. Paul strenuously maintains the orthodox doctrine of salvation by FAITH only, in opposition to the baneful heresy of Self-righteousness: St. James as strenuously denies the doctrine of salvation by BELIEF only, in opposition to the perverse licentiousness of Antinomianism.

See my Sermons. vol. i. serm. 3. § III. 2.

saved. Hence the converse of it will be, that, *provided we do not our best, we shall not be saved.*

These premises being thus laid down, let me now ask; Will any man, in his sober senses, be content to risque his all, upon *his* having constantly done his best, and upon *his* having universally acted up to the power which was given him? Let him look into his past life, and be his own judge.

Has he invariably performed *every* action in so excellent a manner, that he cannot conceive it possible, that, with his present limited faculties, he could have performed it better? Has he *never* been deaf to the call of duty? Has he *never* neglected a single opportunity of doing good? Or, supposing for a moment that he *has* invariably performed every duty which *offered* itself to his notice; has he been diligent in *making* opportunities of being actively useful, and has he never omitted *one* good deed which he is conscious that he *might* have done? If he has failed in a *single practicable* point during his whole life, he has certainly not done the *best* he could; and therefore by his own principles he stands condemned.

But this is not all; these are only active duties. The grand business of self-regimen remains yet to be considered. Has he then invariably abstained from *every* evil action, which it was *possible* that he might have abstained from? Has he never yielded to *any* temptation, which reason tells him *might* have been conquered? A *single* transgression, be it *ever* so minute, which he *could* have

avoided, is *alone* sufficient to annul his claim to that line of conduct, which was the *best* that he was *able* to pursue.

To sum up the whole ; has he in thought, word, and deed, without a single exception, really, heartily, and conscientiously, done *the very best* he could ? Absolute perfection is now out of the question ; the point is simply this ; not *whether he has lived a life of sinless obedience*, but *whether he has done the best he could*. Unless he can answer in the affirmative, which probably no man will venture to do, he most undoubtedly is condemned by his own system. *He, that does his best, will be saved : he, that does not his best, will not be saved.*

It is plain, therefore, that upon these principles, a *single* violation of *possible* rectitude, a *single* omission of *possible* duty, is sufficient to plunge the soul into everlasting perdition. Is the most strenuous asserter of this doctrine willing to be tried by his own rule ? No ; he shrinks with terror from the conclusion, which must be drawn from such a system.

II. This favourite dogma being found untenable, the second part of the original proposition shall next be taken into consideration.

When Christ came into the world, he gave us a law more easy to obey than that of Moses : for God then relaxed from his ancient strictness ; and proposed certain terms of salvation so moderate, that they may be observed without any very great difficulty.

Behold here the very essence of Antinomianism ! Joyful news of salvation is preached to the systematically wicked ; and the sinner is encouraged to go on in his evil ways, because God, having abated of his strictness, will now be found too merciful to condemn him !

This heterodox notion, like most other corruptions of Christianity, is built only upon the sandy basis of hardy assertion. But let it ever be remembered, that to assert is one thing, and to prove is another. Than the first, nothing more easy ; than the second, nothing frequently more difficult. Is there any mention made in the Gospel of a moral law more easy to obey than the Law of Moses ? Is there even a hint given, that God has relaxed from his pristine severity ?

The doctrine of our Lord is the very reverse. *Think not that I am come to destroy the Law or the Prophets : I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.*¹ Christ is here manifestly speaking of the two constituent parts of the Law ; the ceremonial, and the moral. The first he accomplished in his own person, being the end of the whole scheme of type and prophecy : the second he solemnly confirms ; and, instead of

¹ Matt. v. 17—19.

lowering its claims, he takes care effectually to preclude all possibility of evasion. *Except your righteousness shall EXCEED the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*¹

The same doctrine is steadily maintained by his Apostle St. James. *Whosoever shall keep the whole Law, ^(moral) and yet offend in ONE point, he is guilty of all. For he, that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the Law.*²

Upon these high authorities accordingly is built the decision of our Church. *No Christian man whatsoever is free from the obedience of the commandments which are called moral.*³

Now it is evident, that, if our obligation to obedience be *in part relaxed*, which the system at present under consideration supposes; then we are *in part free* from submission to the moral commandments. But the very contrary to this is declared both by our Saviour and by St. James. The moral law in short, as no one probably will venture to assert that it is totally annulled, must be either *wholly obligatory* or *partly obligatory*. From such a dilemma therefore one or other of the following conclusions must inevitably be drawn. If the moral Law be so lowered, as only to be *partly obligatory*; then the Author of our religion is virtually pronounced to be mistaken: but, if it

¹ Matt. v. 20.² James ii. 10, 11.³ Art. vii.

be still *wholly obligatory*; then it cannot have been *lowered even in the slightest degree*.

It appears, then, that a law of *more easy performance* than the moral Law has *not* been promulged; and that God has *in no wise* relaxed from those claims which infinite justice demands.¹

III. It may perhaps be asked, what then does St. Paul mean, when he asserts, *Ye are not under the Law, but under grace?*²

This will soon be made clear, if we consider the practical object of the Law; which still subsists, and which will subsist to the end of the world.

The same Apostle acquaints us, that *the Law was our schoolmaster to bring us unto Christ, that we might be justified by faith*.³ Now the particu-

¹ *In lege, ceu speculo quodam, quicquid in me est, damnatum esse et maledictum reperio. Nam nullum de lege apiculum interire, sed omnia implere oportet, perinde ac Christus ait: Amen dico vobis, donec cælum et terra transeat, ne minimum quidem iota aut apex de lege præteribit, quin omnia fiant. Porro hoc in te non comperis, ut ex tota anima et toto corde, gaudio et voluptate facias, quicquid lex exegerit, aut a te poposcerit. Hinc damnatus, et Satanae sub imperio es, secundum quod tuam noveris instituere vitam. Quo eo perveniendum est, ut dicas te Satanae esse subjugatum et dicatum. Quod si scires quid tibi porro faciundum esset, pereundum tibi foret. Eo lex igitur tibi inservit, quæ docet nos damnatos esse: hæc enim prava desideria in nobis omnia reperimus, et ne scintillula tamen eorum in nobis esse debet. Porro id sophistæ nostri nihil observantes, tradiderunt siquis pro viribus agat, impertire Deum gratiam. Cæci sunt ii duces. Luther. Enarr. Evang. fol. 322 A. See also ibid. fol. 36 C. and fol. 336 B. and Bp. Reynolds's Works. p. 492.*

² Rom. vi. 14.

³ Gal. iii. 24. Many persons are fond of interpreting these words as relating only to the Jews, and of maintaining, that the

lar manner, in which the Law acts as our schoolmaster, is by convincing us of our extreme sinfulness. So long as a man remains insensible to the corruption of his nature and is puffed up with haughty notions of his own dignity and righteousness, he will never perceive his want of a Saviour. Such was the case with the philosophizing Greeks.

Vainly priding themselves upon their proficiency in ethics, they felt not the load of sin which pressed upon them; and a crucified Redeemer was foolishness in their eyes. In a similar situation are num-

bers even of those, who call themselves Christians. They are unwilling to believe themselves so totally depraved as the Scriptures represent them to be; and are therefore desirous of owing their salvation to any thing, rather than to the merits of Christ.

Their pride is shocked at the idea, that their own good works, which they view with the fond eye of an indulgent parent, possess no inherent merit whatsoever. They cannot bear to give up the belief, that those works may procure their salvation

Law, by its types and prophecies, was a schoolmaster only to bring *them* to Christ. Thus they conceive, that the *advent*, not the *necessity*, of a Saviour is set forth in the words in question. But let it be remembered, that St. Paul is not addressing the *Hebrews*, but the *Galatians*, a church of Gentile converts; and the whole tenor of that Epistle shews, that he is proving the *need* of a Saviour from man's inability to perform the requisitions of the Law. Thus the Law, by condemning all those who trust to their works, and convincing them of sin, becomes a schoolmaster and a guide to lead them to Christ, in order that they may receive justification, not by works, but by faith.

in the way of absolute desert. They are offended at the idea of humbling themselves in the dust before the throne of the Almighty, as lost and miserable and unworthy sinners. Mercy is freely offered to all, through the blood of Christ; but this they are unwilling to accept, unless they be allowed to possess some degree of merit of their own. *Are all our good deeds useless?* they will ask: *do not they at all contribute to obtain our salvation?* Farewell then to piety, virtue, and every thing that is of good report. *If there be no merit in our holiness, why need we practise it?*

This mode of reasoning, though frequently brought forward with all the parade of a new and important discovery, possesses not the smallest degree of originality; it is at least as old as the days of St. Paul. That Apostle strenuously maintains the doctrine of *salvation by grace through faith and not by works*; and the same objection is immediately started against him: *What shall we say then? Shall we continue in sin, that grace may abound?* He instantly repels the unworthy suspicion with indignation: *God forbid. How shall we, that are dead to sin, live any longer therein?*¹

¹ Similar to this is the language of Clemens Romanus. Παντες ουν εδοξασθησαν, και εμεγαλυνθησαν, ου δι' αυτων, η των εργαων αυτων, η της δικαιοπραγιας ης κατειργασαντο, αλλα δια του θεληματος αυτου. Και ημεις ουν δια θεληματος αυτου εν Χριστω Ιησου κληθεντες, ου δι' εαυτων δικαιουμεθα, ουδε δια της ημετερας σοφιας, η συνεσεως, η ευσεβειας, η εργαων ων κατειργασαμεθα εν οσιοτητι καρδιας· αλλα δια της πιστεως, δι' ης παντας τους απ' αιωνος ο παντοκρατωρ Θεος εδικαιωσεν· ω εστω δοξα εις τους αιωνας των αιωνων. Αμην. Τι ουν ποιησωμεν

Such will ever be the answer of the Christian ; nor can it be censured by any person, who allows the divine inspiration of St. Paul.

IV. Upon the authority of the same Apostle, it may easily be decided, how far good works are necessary to salvation. 9.

The whole question plainly hinges upon the sense, in which the word *necessary* is used.

If it be asserted, that works are *efficiently* necessary, thus involving the idea of *purchasing* our salvation ; the whole Christian belief of justification, not by our own merits, but solely through the blood of the Redeemer, will at once be subverted. For it cannot be said, that we are saved *solely* through faith, which is equally the doctrine of Scripture and of the Church of England,¹ if the *meritorious efficiency* of good works be mingled with it ; for in that case, as the Apostle saith, *grace is no more grace.*² But, on the other hand, if it be maintained that works are necessary, not *to procure* salvation (for that is *solely* the gift of Christ), but to evince *that we are in the way of salvation* ; works, in this sense, are clearly necessary.³ Still, however, the word *necessary* must be

αδελφοι ; εργασωμεν απο της αγαθοποιϊας, και εγκαταλειπωμεν την αγαπην ; Μηδαμως τουτο εασαι ο δεσποτης εφ' ημιν γεγενηθηναι· αλλα σπενσωμεν μετα εκτενειας και προθυμιας, παν εργον αγαθον επιτελειν. Clem. Rom. 1 Epist. ad Corinth. sect. 32, 33.

¹ Article xi.

² Rom. xi. 6.

³ Hooker decides this point with his usual prudence and accuracy : *We acknowledge a dutiful necessity of doing well, but the meritorious dignity of doing well we utterly renounce.* Disc. on Justification.

used with some degree of restriction, as implying *the opportunity* of shewing the strength of our faith by the excellence of our works. The dying thief did not enjoy such an opportunity; yet his faith was nevertheless accepted, and himself justified: God clearly discerning, that his faith was not a barren, speculative, belief; but that it contained, as it were in embryo, the seeds of good works. For, as evil desires, though frustrated for want of opportunity, are actual sin in the eyes of God; ¹ so are good wishes, though defeated for want of power, considered by him as holiness.²

+ Works then are not *efficiently* necessary to salvation; but yet, except in such a case as that of the thief, they are absolutely requisite as an evidence of our possessing the true and lively faith.

+ The judicious Hooker has a passage to this purpose singularly strong and decisive. *As for such as hold with the Church of Rome, that we cannot be saved by Christ alone without works; they do, not only by a circle of consequence, but directly deny the foundation of faith; they hold it not, no not so much as by a thread.*³ It is almost superfluous to observe, that the *meritorious efficiency* of good works towards salvation, not their *general necessity* as an evidence of faith, is here spoken of.

We conclude then, that good works are neither wholly nor partly the meritorious cause of our sal-

¹ See Matt. v. 28.

² Δοκιμος ανηρ και αδοκιμος ουκ εξ ὧν πρᾶσσει μονον, αλλα και εξ ὧν βουλεται. DEMOC. Senten. Aug.

³ Disc. of Justification. sect. xix.

vation ; but that nevertheless they are requisite, in order that the reality of our faith may be satisfactorily ascertained. As a dead tree is totally unproductive, and as a sickly one is sparingly garnished with fruit of an inferior quality, while a vigorous one abounds more and more and rejoices yearly in its fertility ; even so is it with faith. A mere historical belief never did, and never will, influence the actions ; a weak faith cannot produce the choicest fruits of the Christian garden ; but a lively and spiritual faith displays its ^{lively} blushing honours, which in due season produce fruit an hundred fold.¹

+ The general mistake of the advocates for human merit consists in imagining, that works *precede* and are *the cause* of justification, instead of their *succeeding* and *being the effect* of it. The doctrine however of St. Paul stands directly opposed to this error. He teaches us, that we are chosen of God in Christ, not *for the sake of our* PREVIOUS good works, but *in order that those good works* MIGHT BE *produced* :² and, in a similar manner, the Anglican Church, thoroughly concurring with Holy Scripture, determines, that *works, done* BEFORE *the grace of Christ and the inspiration of his*

¹ See the Homil. on the salvation of mankind by only Christ our Saviour. Bp. Beveridge's Priv. Thoughts. Art. viii. Bp. Reynolds's Life of Christ. p. 251. and my Sermons. vol. i. serm. 2 and 3.

² Ephes. i. 4. See Bp. Latimer's Serm. fol. 296. edit. 1584. Bp. Reynolds's Life of Christ. p. 266. Abp. Leighton's Works. vol. i. p. 36, 37.

*Spirit, are not pleasant to God; but rather, on the contrary, that they have the nature even of sin.*¹ p. 427.

V. In fact, the pride of the human heart must be subdued, and its lofty notions of its own excellency must be humbled, before it can be in a proper condition to receive the Gospel of Christ.

*The Son of Man is come to seek and to save that which is lost :*² but, till a person has discovered the danger of his situation, an interest in the Saviour of the world will be a matter of indifference to him. *They that be whole need not a physician, but they that are sick.*³ In the natural world, no man seeks the aid of medicine, till he perceives his health to be affected : and, whenever he finds himself indisposed, he does not resolve to wait supinely for the hour of convalescence, and *afterwards* to send for the physician ; but he calls immediately for his assistance, *in order* that he may the more speedily recover. Christ is styled *the Physician of our souls*. This is undoubtedly a metaphorical expression ; but yet, unless it accurately corresponded with the circumstances from which it is taken, it would be deficient in that which constitutes the very essence of a metaphor. In the spiritual world then, no one will be disposed to claim the benefit of Christ's proffered assistance, till he clearly discovers his absolute need of it. And, even when that is discovered, for a time he will probably be guilty of the absurdity of attempting first to heal himself and then of having recourse

¹ Art. xiii.² Luke xix. 10.³ Matt. ix. 12.

to his heavenly physician. But the failure of repeated efforts, and the unsheathed stings of conscience, will at length convince him, that from Christ alone can come health and salvation. In other words, a man must be deeply convinced of — the extreme sinfulness of his sinful nature and of — his utter inability to help himself, before he will be — induced to look *unto Jesus, the author and finisher of his faith.*

To this purpose serve the terrors of the Law.

Till the wonderful purity of God, his extreme hatred of sin, and his perfect undeviating justice, be experimentally felt as well as theoretically allowed, we are no way conscious of the load of our sins; but, on the contrary, we highly value ourselves on our moral integrity. Alive only to certain mere social distinctions of virtue and vice, which, so far from being pleasing to God, originate in pride and partake of the nature of evil;¹ we perceive not the propriety of the strong language of Scripture, when it declares all men in their natural state to be *dead in trespasses and sins.*² From this state God's holy Spirit alone can raise them; and his first salutary influences are conveyed to the heart, in the midst of the thunders of Mount Sinai. *Cursed be he that confirmeth not the words of this Law to do them.*³ A curse is here pronounced against those who fail in any single point, for no exception whatsoever is made. Nor is there any allowance for human frailty. The curse is not

¹ Art. xiii.

² Ephes. ii. 1.

³ Deut. xxvii. 26.

simply directed against those, who are *negligent* in the performance of their duty; but against those, who fail in the discharge of *any part* of the commandments. It is no where said, *do the best that thou art able*; but merely, do this: and the penalty, which awaits a single transgression, is death. *Set your hearts upon ALL the words which I testify among you this day, which ye shall command your children to observe to do, ALL the words of this Law. For it is not a vain thing for you; BECAUSE IT IS YOUR LIFE.*¹

Such is the unvaried language of the Law. Perfectly and inflexibly just as its divine Author, it is incapable of the least aberration from the narrow line of rectitude. The ineffable holiness of God ^{former} allows of *no* ^{rabai} abatement; but requires every creature to be pure, even as he is pure, upon pain of eternal banishment from his presence. Light and darkness cannot dwell together; and the least stain of evil unfits a man for the society of heaven.

Let the mere moralist weigh himself in this balance, and see whether he will not be found wanting. Let him consider, whether he has never at any time offended, either internally or externally, either in sins of commission or in sins of omission. A single crime is an aberration from perfection; and none but the perfect, or those that are made perfect, can inherit the kingdom of heaven. Where is the boasted integrity, the pride of conscious rectitude, the haughty morality, of the erring philoso-

¹ Deut. xxxii. 46.

pher, when viewed with the piercing eye of purity itself? Though a man may please himself with the thoughts of his own righteousness at present; the time will shortly come, when conviction of guilt will flash in his eyes, and when he will see no hope, no possibility of salvation, but solely through the merits of the Redeemer.

*Howsoever men, to use the words of Hooker, when they sit at ease, do vainly tickle their hearts with the vain conceit of I know not what proportionable correspondence between their merits and their rewards, which in the trance of their high speculations they dream that God hath measured, weighed, and laid up, as it were in a bundle, for them; notwithstanding we see by daily experience, in a number even of them, that, when the hour of death approacheth, when they secretly hear themselves summoned forthwith to appear and stand at the bar of that judge whose brightness causeth the eyes of the angels themselves to dazzle, all these idle imaginations do then begin to hide their faces: to name merits then, is to lay their souls upon the rack; the memory of their own deeds is loathsome unto them; they forsake all things wherein they have put any trust or confidence; no staff to lean upon, no ease, no rest, no comfort then, but only in Jesus Christ.*¹

Here then is the grand ultimatum, to which the wholesome severities of the Law are directed:

¹ Disc. of Justification, sect. 21. See also Bp. Latimer's Serm. fol. 193, 258, 208, 300. Bp. Reynolds's Sinfulness of sin. p. 170. Augustin. Epist. 47.

here, the soul, bowed down with sin and humbled even to the dust with guilt, may yet receive health and life.

The Law is a schoolmaster to bring us unto Christ.

When the proud sinner is stript of all his pleas and divested of all his pretensions to holiness; when he is tried and found guilty by the Law; and when conscience affixes her seal to the justice of the verdict: then, and then only, will he tremble at the wrath to come. Offer to him a Saviour, while in this state of mind; and view the rapture, with which he will be received. The Gospel is now, indeed, a message of good news,¹ a message full of hope, joy, and salvation. Thoroughly humbled by the conviction of his sinfulness, and totally unable to perform the requisitions of the Law, he at length is willing to be saved in the way that *God* has appointed. He claims an interest in the comfortable promises of Scripture; rejects with horror the thought of his own meritoriousness; and throws himself entirely upon the divine mercy, vouchsafed to the world *through Christ*. He is now no longer *under the Law, but under grace*;² for, under one or other of these dispensations, all men must be included. He, that accepts the offers of grace which are freely made, will be as freely pardoned: but he, that rejects them and chooses rather to stand or fall by his own righteousness, will be tried by the Law of works; a Law, yet unrepealed, and

¹ Ευαγγελιον.

² Rom. vi. 14.

still subsisting with full force against those who have not taken refuge in the merits of Christ. Justice will be done him to the uttermost; yet it will be a fatal justice, a justice which can only terminate in his condemnation.

VI. But in what manner will the Christian conduct himself in return for all that *God hath done for his soul?*

Let him view the enormity of his guilt, in the greatness of the sacrifice which was required to expiate it. Eternal Justice had pronounced a curse upon every transgressor of the Law, and his word cannot fail. All have sinned and fallen short of the Law: and the tremendous curse must take place upon all, unless some one can be found, who will become accursed in their stead; some one, who will bear the sins of a guilty world, transferred to himself by imputation. And who shall dare to support the infinite vengeance of the Almighty: who shall endure to meet, with stedfast eye, the horrors of his curse? Angels tremble at the thought, and the highest dominations of heaven shrink appalled from the office. The co-eternal, co-equal, Word of God is alone found both willing and capable. *He, who thought it not robbery to be equal with God, took upon him the form of a servant, and bore in his own body our transgressions. As many as are of the works of the Law are under a curse. For it is written, Cursed is every one that continueth not in ALL things which are written in the book of the Law to do them. But, that no man is justified by the Law in the*

sight of God, it is evident : for, *The Just shall live by faith. And the Law is not of faith : but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the Law, being made a curse for us : for it is written, Cursed is every one that hangeth on a tree : that the blessing of faithful Abraham might come on the Gentiles through Jesus Christ.*¹ Hence it is evident, that the Law, so far from being repealed, remains in full force ; and that nothing can exempt us from the penalties, which it pronounces against transgressors, but the Son of God becoming a curse in our stead.

Once more then let me ask, in what manner will the Christian strive to act, in return for all these benefits ?

Surely, unless he be dead to all sense of shame and gratitude, he will strain every nerve to evinced his love to Christ by a constant endeavour to keep his commandments. He will work from love, and not from fear : he will blush at the idea of making no return to that Saviour, who hath done so much for him : and he will daily, yea hourly, lament his backwardness and imbecility, his deadness of affection and his coldness of heart ; which prevent him from repaying, in the manner he could wish, the immense debt of gratitude due to a crucified Redeemer. Yet will he constantly strive ; and, though sensible of his manifold imperfections, he will perpetually press forward *towards the high*

¹ Gal. iii. 10—14.

prize of his calling and election in Christ Jesus.

- The undeserved mercy vouchsafed to him, and the
- costliness of the sacrifice which purchased it, will
- act as a never-ceasing stimulus. He will live by faith, and not by sight: he will make the good pleasure of God the standard of his actions: and he will surrender himself wholly and unreservedly to the disposal of that Saviour, who bought him with his own blood, *in order* that he might lead a life of holiness and be zealous in all good works. In short, the foundation which supports the morality of a believer, the sure foundation which can never be subverted, is THE LOVE OF GOD —
THROUGH CHRIST.

What a rich fund of practice does St. Paul deduce from this living principle!

The Law entered, that the offence might abound. But, where sin abounded, grace did much more abound; that, as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord. What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that, like as Christ was raised up from the dead by the glory of the Father, even so we also — should walk in newness of life—Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should

not serve sin.—Now, if we be dead with Christ, we believe that we shall also live with him : knowing that Christ, being raised from the dead, dieth no more ; death hath no more dominion over him. For in that he died, he died unto sin once : but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin : but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you.¹

The reason, which the Apostle gives for this life of holiness, is ; *For ye are not under the Law, but under grace.*

In a similar manner, he exhorts us to *walk in love, as Christ also hath loved us and given himself an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints.²*

The beloved Apostle St. John uses precisely the same mode of arguing.

Hereby perceive we the love of God, because he laid down his life for us ; and we ought to lay down our lives for the brethren.³ Herein is love,

¹ Rom. v. 20, 21. vi. 1—14.

² Ephes. v. 2, 3.

³ 1 John iii. 16.

not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.¹ For this is the love of God, that we keep his commandments.²

In all these instances, not the eternal fitness of virtue and the deformity of vice, not the dignity of human nature and a proud sense of what is due to character; but THE MERCY VOUCHSAFED BY GOD TO LOST MANKIND THROUGH THE SUFFERINGS OF THE REDEEMER is urged as the true principle of Christian practice. In fine, every action, which is not built upon these fundamentals, is to be classed only among those deeds, which St. Augustine calls *brilliant wickedness*.³

VII. With regard to the use of the terrors of the Law, in bringing men to Christ, and in teaching them to give up all those self-righteous notions which militate against the very soul of the Gospel, the great Apostle of the Gentiles speaks in the following terms.

Wherefore then serveth the Law? It was added because of transgressions (it was given to convince men of sin, because, though sinners, they would not allow themselves to be so), till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a Mediator.—Is the Law then against the promises of God? God forbid: for if there had been a Law given, which

¹ 1 John iv. 10, 11.

² 1 John v. 3.

³ See Art. xiii. *Splendida peccata.* p. 418 *lin.* 2.

could have given life, verily righteousness should have been by the Law. But the Scripture hath
+ concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. — Wherefore the Law was our schoolmaster to bring us unto Christ, that we might be justified by faith.¹

In another passage, St. Paul speaks of *his own* knowledge of the power of the Law, in convincing him of sin, and thereby shewing him his need of a Redeemer; thus exemplifying theory by practice.

*I had not known sin, but by the Law: for I had not known lust, except the Law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the Law sin was dead. For I was alive without the Law once (as long as I felt not the power of the Law, I perceived not the sinfulness of my nature); but, when the commandment came, sin revived, and I died. And the commandment, which was ordained unto life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the Law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.*²

¹ Gal. iii. 19—24. See also Rom. v. 20. and Bp. Latimer's Serm. fol. 208.

² Rom. vii. 7—13.

This conviction of sin, brought about by the Law, immediately raised a struggle in the breast of the Apostle between the will and the power to obey. Nevertheless he constantly found, as every man must find, that he was utterly unable to satisfy the rigorous demands of the Law. And, even supposing that he could have done so *in future*, that would not have wiped out his *past* transgressions. The Law once violated can never cease *to have been* violated; and the penalty of a single transgression is a curse. CURSED *is every one that continueth not in ALL things which are written in the book of the Law to do them.* The Apostle was but too conscious, that neither he, nor any other person, could pretend to an *unsinning* obedience: the curse of the broken Law thundered in his ears: and he cried out in a momentary agony of despair; *O wretched man that I am! who shall deliver me from the body of this death?* But comfort in a moment darts into his soul, when he recollects the mediatorial office of the Redeemer. *I thank God, through Jesus Christ our Lord.* The Law had shewn him his need of a Saviour; and the Holy Spirit enabled him, through faith, to rest entirely and contentedly upon the merits of the Son of God.¹

The conclusion from the whole amounts to this.

If any person rest his *justification* upon the works of the Law, whether ritual as in the case of

¹ See the second part of the Homily concerning the death and passion of Christ. Bp. Reynolds's Use of the Law. p. 201, 202. Sinfulness of sin. p. 117.

the Galatians, or moral, as in that of the self-righteous: *he is a debtor to do the WHOLE Law*; ¹ and by that Law he must be condemned. But he, who accepts the salvation offered him through Jesus Christ, and who, renouncing *the merit* of his own good works, receives to himself through faith the imputed righteousness of the Redeemer; that man has remission of his sins, and is freely justified in the presence of God.

Now we know, that what things soever the Law saith, it saith to them who are under the Law (which is the case with all, who are not under grace); *that every mouth may be stopped, and all the world may become guilty before God. Therefore, by the deeds of the Law there shall no flesh be justified in his sight. For by the Law is the knowledge of sin. But now the righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets; even the righteousness of God, which is by faith of Jesus Christ unto all and upon all that believe: for there is no difference. For all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus.* ²

The Apostle, as if to preclude the heresy of mixing works with faith, as an efficient cause of our justification, has expressed himself in terms, which can neither be eluded, nor explained away. *There is a remnant according to the election of*

¹ Gal. v. 3.

² Rom. iii. 19—24.

*grace. And, if by grace, then it is no more of works : otherwise grace is no more grace. But, if it be of works, then is it no more grace : otherwise work is no more work.*¹ Nothing can be clearer than these words. It involves a direct contradiction to assert, that a man is saved *both* by grace or favour, *and* by works. For, if he be saved by works, he has *a right* to his salvation; and consequently, it cannot be called *a favour* granted to him : on the other hand, if a man be saved by *favour*, he cannot be saved by *works*, because works imply right; and what is demanded as *a right* will never be acknowledged as *an obligation*.²

On this firm basis stands the eleventh Article of our Church, in which it is directly asserted, that *we are justified by faith ONLY*, and that *we are accounted righteous before God ONLY for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings*.

VIII. This point being settled, it remains only to recapitulate *the effects* of faith, without which effects a lively saving faith cannot exist.

Since Christ hath quickened us, *who were dead in trespasses and sins* ;³ how zealous ought we to be in every good work, how earnest in the service of God, how rich in the fruits of the Spirit ! *For, brethren, ye have been called unto liberty : only*

¹ Rom. xi. 5, 6.

² See Bp. Wilkins on Prayer. c. xiii. Bp. Latimer's Serm. fol. 288, 298. Augustin. Epist. 105.

³ Ephes. ii. 1.

use not liberty for an occasion to the flesh, but by love serve one another.—This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh.—But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.—And they that are Christ's, have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.¹

Such are the evidences and *effects* (not the *causes*) of a real Christian faith. Unless a man possess these, he may rest assured that his faith is delusion and that he is yet in his sins; for *faith, if it hath not works, is dead, being alone.*² The evidence of good works is necessary to establish a claim to faith; for by works we are justified, not indeed in the presence of God, but to the conviction of our own consciences and to the satisfaction of the Christian world.³ A bare historical belief, that empty faith, which St. James so justly reprobates, is at once a miserable self-deception and a profane mockery of God.

Our Church acts with her usual wisdom in deciding this momentous point, guarding her sons on the one hand against the destructive pride of self-righteousness, which impiously places human merit in the same throne with the incarnate Jehovah; and on the other hand against the baneful heresy of antinomianism, which abuses the precious liberty

¹ Gal. v. 13—25.² James ii. 17.³ James ii. 24.

of adoption to the worst species of licentiousness, a licentiousness from principle.

^{7^{unique}} *Albeit, that good works, which are THE FRUITS of faith and FOLLOW AFTER justification, cannot put away our sins, and endure the severity of God's judgment ; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith ; insomuch, that by them a lively faith may be as evidently known, as a tree is discerned by the fruit.*¹

Article xii.

CHAP. II.

THE NECESSITY OF A PERFECT DISPENSATION
LIKE THE CHRISTIAN, ARGUED FROM THE
IMPERFECTION OF THE MOSAICAL DISPEN-
SATION.

THUS have we at length arrived, through the medium of type, prophecy, and practice, at the true connection between the Patriarchal, the Mo-
saical, and the Christian, dispensations. We have seen that the Law, instead of being destroyed, has been fulfilled; having received the most glorious attestation to its truth, by the completion of its ceremonies, and by the accomplishment of its pre-
dictions: we have beheld in the Gospel the exact-ness of this completion: and we have observed, that Moses and his Institutes were only a shadow of good things to come, preparatory to the mani-
festation of a greater Prophet and a purer religion ^{and law moral.}

I. Let us now finally consider the necessity of a perfect dispensation like the Christian, in consequence of the imperfection of the Jewish.

1. The imperfection of the Mosaical dispensation does not consist, in its being inadequate to the end and design with which it was promulged, but in its being only one part of the grand revelation of God's purpose to save mankind through the blood of the Messiah. In this sense, even Christianity itself, abstracted from Judaism, as it was by the Gnostics and other heretics, may be deemed imperfect. But, if the *end* alone of Judaism be considered, in that respect it doubtless, as proceeding from God, is perfect; for it certainly answered the design of its promulgation completely and perfectly. Thus, to use the Apostle's figure, a child may be perfect and complete in all his component parts, *as* a child, though not as a human being; because he has not attained to all the perfection, of which his nature is capable, *and destined*

2. This dispensation is likewise imperfect in another respect: it is designed only for a small nation, not for the whole world. In fact, a part of its end was to separate the Israelites from the rest of mankind, which it effectually accomplished. Hence many of its ordinances are of such a nature, that they are not calculated for general observation. The Jews, for instance, were commanded to appear personally in Jerusalem at their great festivals; and, if all men had been converted to Judaism, this law would have been equally binding upon *them.* But it would be impossible for the greater part of mankind to repair to Jerusalem three or four times in the year; for, if this was a necessary part of religion, the lives of half the world would

entirely be spent in a wearisome, never-ending, pilgrimage.

3. Lastly, most of the Jewish rites were *primarily* memorials of their deliverance as a particular people. In *this* sense, therefore, it would be a manifest absurdity for those persons to observe them, who had never experienced such deliverances, and who were not in the least interested in keeping up the recollection of them. And, if they be taken in their figurative and *secondary* sense, it would be still more absurd, for men to be bound to an observance of the shadows, when in possession of the substance.

II. An universal revelation is necessary for an universal conversion of mankind. Hence, when the time appointed in the secret councils of God arrived, and when the Gentiles were now to be called to the same privileges with the Jews; a dispensation was vouchsafed fully adequate to this important end. Whatever were the imperfections of the ritual Law, their very opposites were the perfections of the Gospel.

1. If the one was burdened with numberless ceremonies, significant indeed yet ^{very tedious} gendering to bondage; the other requires none but such as are necessary for decency and good order, and blesses us with the enjoyment of a spiritual liberty which we must not suffer to degenerate into licentiousness.

2. If the Mosaical dispensation was confined to one people; the Christian, like the glorious luminary of day, extends its benign influence to all the

children of men. The day-spring from on high rises on the unjust, as well as the just. The Gospel at once invites sinners to repentance and salvation, and diffuses a serene joy through the souls of the righteous. Nor is it designed, like the ancient systems of philosophy, for the rich alone; the poor also have it preached unto them. Its expressive symbol, baptism, aptly represents that spiritual regeneration; in which the blood of Christ washes us from all our sins, and in which the Holy Ghost initiates us into newness of life. And in its other solemn sacrament, the Lord's supper, we are all equally concerned, equally interested. Christ died for us all; yea rather is risen again from the dead, and for ever maketh intercession for us at the right hand of God. To all nations therefore does the memorial of his precious blood-shedding equally belong.

3. The ordinances of the Jewish church were particularly specified, and minutely laid down. One temple and one form of worship was appointed, for one selected people. But, as the Christian church was designed to comprehend the whole globe, each separate nation was left at liberty to establish a church and a ritual, independent upon any other; provided only, that all things were done decently and in order. The grand outlines of our religion are defined with precision and exactness by God himself: the intermediate spaces, such as the outward forms of prayer and those ceremonies which are necessary for decency, are

left to be filled up at the discretion of pious men lawfully appointed.

4. As the Jews were strictly required to wash before meat, and to abstain from divers sorts of food ; so Christians are commanded to be earnest in their pursuit after true holiness, and to refrain from the only real pollution, that of the heart and conversation. The kingdom of heaven in the soul of man does not consist of meats and drinks and external purification ; but of love, joy, peace, and every other fruit of the Spirit. p. 432.

5. The Law, for the hardness of men's hearts, *(divorce)* permitted divorces, on every trivial occasion ; but the purity of the Gospel utterly forbids such an abuse, and allows a separation only in cases of adultery.¹

6. Under the Mosaical dispensation a spirit, *talion*, which bore the semblance of *talion* revenge, was permitted ; *an eye for an eye, and a tooth for a tooth* : but the milder genius of the Gospel of Christ breathes nothing but love and forgiveness. This disposition our blessed Lord places upon the best and the only solid foundation. *Be ye merciful, as your Father also is merciful.* In the prayer which he himself hath taught us, *our* forgiveness of others is made a term of *God's* forgiving us ; and we daily supplicate, that he would remit our trespasses, only as we remit those of our brethren.

7. The prophet of the Mosaical dispensation

¹ Matt. xix. 3.

was a servant: the prophet of the Christian dispensation is a Son. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High-Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, AS A SERVANT, for a testimony of those things, which were to be spoken hereafter: but Christ, AS A SON over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope, firm unto the end.¹

8. In fine, the Christian religion may be pronounced perfect in three several points of view.

1. Whether we consider, that a way was prepared for it by the sure word of prophecy, both verbal and figurative, exactly fulfilled in this dispensation and its divine Author; and therefore proving, that it was predetermined by, and that it originated with, an all-wise God. ² Whether we call to recollection the numerous and wonderful miracles, wrought in attestation of its truth, at the time of its first promulgation, both by Christ and his Apostles; miracles, which we cannot, without a mixture of blasphemy and absurdity, suppose that the Father

¹ Heb. iii. 1—6.

of truth would have permitted to be wrought in confirmation of a falsehood; miracles, the real existence of which the bitterest enemies of Christianity, the Jewish priests and the Pagan philosophers, ^{still} never dared to deny, though they maliciously attributed them to demoniacal agency. Or lastly, 3. whether we examine the holiness of its doctrines and the spirituality of its precepts, every way worthy of that God, who is of purer eyes than to behold iniquity.

III. Such is the mysterious plan of redemption, which was predetermined by the divine wisdom, ere the foundations of the earth were laid. The simplicity of the Patriarchal worship, the typical splendor of the Levitical ordinances, and the pure devotion of the Christian church, form only different parts of one grand whole. Dark and obscure is the first prophetic intimation of a Saviour; but the light gradually increases, till the allegorical morning of the Gospel, till the day-spring of the Sun of Righteousness. The ancient Scriptures of the Israelites, and the last complete revelation of the counsels of the Almighty, unite together in perfect harmony; and declare with one voice, that salvation can only be obtained through the blood of the Messiah.

Upon this sure foundation the Christian builds all his hopes of acceptance with God. While others weary themselves with disputing upon the fitness of the covenant of grace, it is his privilege to enjoy its benefits. He is conscious of his own

imbecility ; he acknowledges the total depravity of his nature ; and he avails himself with joyful gratitude of those offers of peace and pardon, which are held forth in the Gospel.

Meanwhile, the current of time rolls rapidly on ; and every day brings him nearer to the confines of the land of promise. Rescued by an Almighty arm from the Egyptian bondage of Satan, he has long traversed with weary steps the wilderness of a sinful world ; but his pilgrimage now approaches swiftly to its termination. After a life spent in the service of his God, he draws near at length to the banks of that river, over which every son of Adam is doomed to pass. But his courage is not appalled at the prospect of his speedy dissolution. The gracious promises of God are now a precious cordial to him ; and the true Joshua, the all-powerful Saviour, is his guide even unto death.

Full of comfort, rejoicing in hope, and stedfast in faith, the Christian advances into the river of death. The limits of this world are quickly passed ; and all heaven opens upon his enraptured senses. His ears are saluted with the songs of angels ; and he is conducted in triumph before the throne of grace.

But what mortal tongue shall describe the happiness, which is prepared in the heavenly Jerusalem for those that love God ? The most vivid imagination sinks beneath the task of conceiving an eternity, a whole eternity, to be spent in glory. When millions of years shall have rolled on, the

joys of the faithful will be as remote from their termination, as they were at their earliest commencement. Their felicity, instead of suffering any diminution, will be daily increasing. The immense debt of gratitude, due to redeeming love, will perpetually accumulate. And the voice of praise, thanksgiving, and happiness, will never cease to resound through the mansions of the blessed. We, indeed, with our present limited faculties, cannot comprehend the full extent of that spiritual pleasure, which our souls will be made capable of enjoying. *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*¹ But we may confidently trust, that the joys of heaven will be a more than sufficient recompence for all the labours undergone, and all the hardships suffered, in the cause of religion. The day is fast approaching, when hope will be swallowed up in certainty, and faith crowned with victory; when tears will be wiped away from every eye, and sorrow removed from every heart. The Christian soldier will then behold his vanquished enemies prostrate beneath the feet of the great Captain of his salvation; he will look back with pleasure upon his former labours; and he will enjoy for evermore that blessed communion with God, of which even the very best of men, during their abode in this world, cannot form any ade-

¹ 1 Cor. ii. 9.

quate conception. Secure of the favour of the Almighty, and replete with unutterable felicity, he will join the vast assembly of the church triumphant in their song of ecstatic adoration; and he will look forward with joy to the prospect of a happiness which can never be forfeited, a happiness which is perpetually increasing, a happiness commensurate only with the boundless ages of eternity.

END OF VOL. II.

ERRATA.

VOL. I.

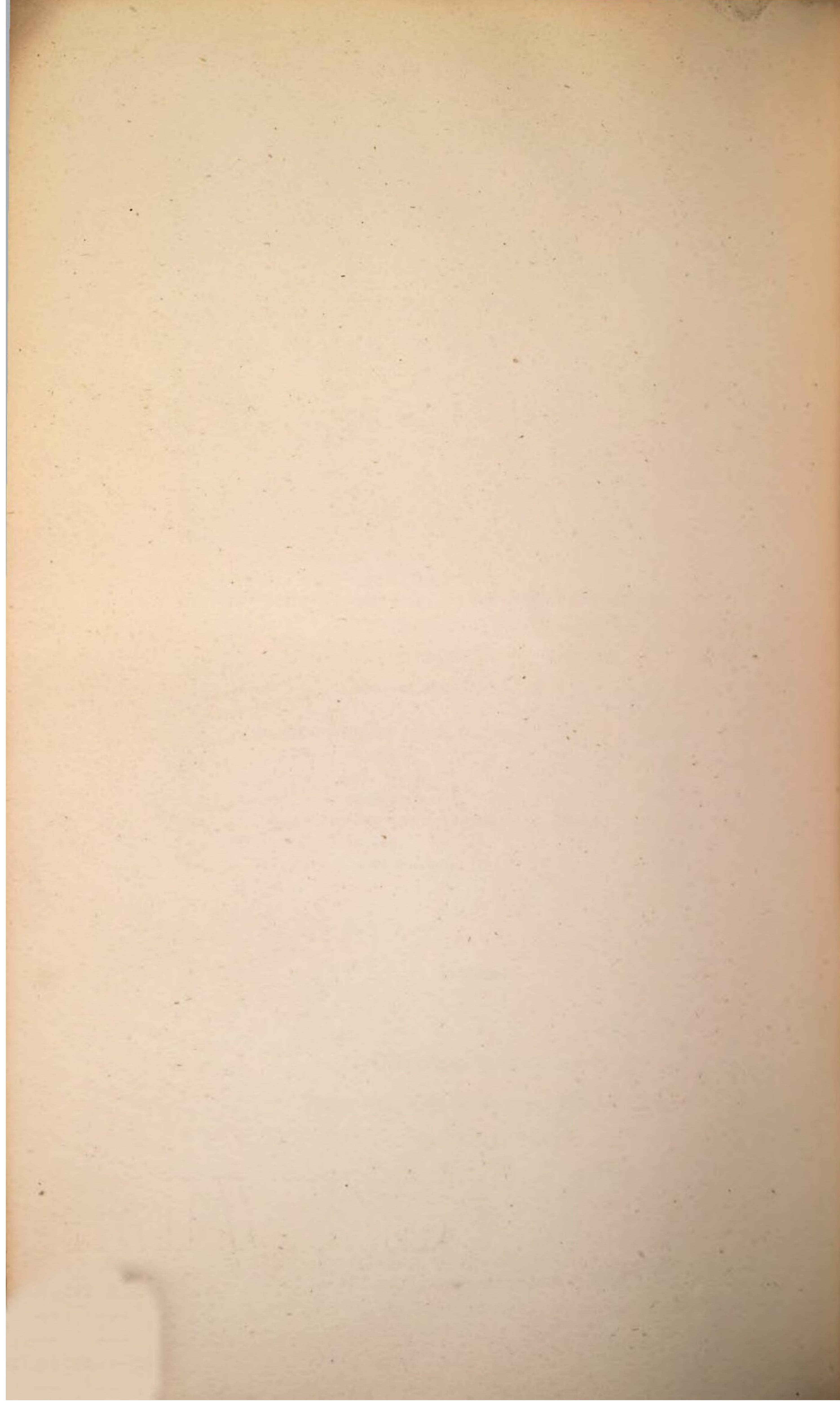
- p. 1.
 46. 2 note. Erase p. 314—323.
 47. 1 note. Insert p. 314—323 after vol. viii.
 95. 22. For *Ioa* read *Iva*.
 113. 24. For *Aztuk* read *Azteck*.
 124. ult. For *Anias* read *Anius*.
 132. 11. For *thye* read *they*.
 182. 17. For *Audris* read *Auaris*.
 264. 3. For *Philistine* read *Philistines*.
 413. 18. For *twofold* read *triple*; and for *succeded* read *preceded*.

VOL. II.

- ~~37. 1 note. For *Kichim* read *Kimchi*.~~
~~64. 3. For ; read ,~~
~~109. 20. Insert 6. before *This fear*.~~
~~122. 5. Insert *and* before *we*.~~
~~129. 5. For ; after *majesty* read ,~~
~~145. 3. For : after *Jeremiah* read ;~~
~~233. 5. Insert , after *Dog-star* ; and erase , after *Horus*.~~
~~201. 15. Insert *all* after *and*.~~
 366. 18. For *Sedekna* read *Sedeknu*.
 24. Ditto.

Direction to the binder.

Place the Map to face p. 267, Vol. I.







Faber, George Stanley, 1773-1854

Horae Mosaicae: or a dissertation on the credibility and theology of the
Pentateuch

Bd.: 2

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